

## QUESTION BOX

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Who is John Gilewicz?
2. What expansion is "not in the public interest"?
3. Who preached a sermon on "Three Sneers for Christianity"?
4. When was Cornelia Leonard married?
5. Who was introduced as "our denominational sweetheart"?
6. What is represented by the number 387?
7. Who is pastor of four Baptist churches?
8. What was organized October 2, 1792?
9. "There are no longer any ends of the earth." Who said this?
10. Where does one man walk six miles to church?
11. Who sang "Rejoice, ye pure in heart"?
12. How much more must MISSIONS pay for its printing this year?
13. Whose birthday is observed June 19th?
14. What Baptist church has \$4,768.51?
15. "The Christian Church is confronted with—" Complete the sentence.
16. Who retires this month after 39 years of service?
17. What house had been built on the sand?
18. What happened in London, April 25, 1934?

### Prizes for 1934

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1935, to receive credit.

### Instructions to Subscribers

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change.

# MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

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Vol. 25

JUNE, 1934

No. 6

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## LOOKING AHEAD

### FEATURES TO APPEAR IN FORTHCOMING ISSUES

*As announced last month, this June issue is the last to appear before the summer vacation season. The next MISSIONS will be the September issue, to be published about August 15th. A partial list of features scheduled for fall issues is as follows:*

#### BURIED ALIVE!

A weird but true story from the Shan Hills of Burma that shows again how truth is stranger than fiction

By MRS. H. C. GIBBENS

#### THE JEW IN THE UNITED STATES

An unusual survey of the Jewish situation in America as presented to the Home Missions Council annual meeting

By HERMANN N. MORSE

#### ON THE SHANGHAI NIGHT EXPRESS

Interesting travel interviews during the journeys of a missionary across the length and breadth of China

By EARL HERBERT CRESSY

#### NINE MEN SAT ON A LOG

An informing account of Baptists in the early years of American pioneers when Iowa was part of Michigan

By COE HAYNE

#### THEY ALL SAT DOWN TO A GREAT FEAST

The British Government gives a feast to 300 warring chiefs and a new area in Burma is opened to the gospel

By L. A. DUDROW

#### THE BAPTIST WORLD CONGRESS IN BERLIN

A well-illustrated account of the fifth world gathering of Baptists in the land of Hitler. (For October Issue)

By WILLIAM B. LIPPHARD

#### WHAT WILL YOU DO WITH THEM?

You may not agree with the author, but he makes out a good case for missions among the Mexicans in the United States

By EDWIN R. BROWN

#### LOOK AT AFRICA!

A remarkable series of stimulating antitheses and parallels between the Dark Continent and the United States

By P. H. J. LERRIGO

*Last year was a successful year for the magazine, as announced on page 325. You can help make another successful year by promptly renewing your subscription*

## LETTERS

### From the Editor's Mail Bag

That was a timely and searching editorial in the May issue on "High Irony at Rochester." The sad thing about it, however, is that it is perfectly true. We can only hope that the way out that you have so wisely suggested will be followed. I want you to know how highly I regard the splendid ministry that you are performing through MISSIONS.—Rev. Harold C. Phillips, Cleveland, Ohio.

I write to commend you for your editorial, "High Irony at Rochester." It is a courageous stand to take, but it is a much needed one. I only hope that your editorial will have some real effect in setting the determinations of those who attend the Convention to do that which you call for.—Rev. H. Otheman Smith, Yonkers, N. Y.

I have just read your editorial "High Irony at Rochester." We are fooling away our time in considering machinery when the whole spirit of the world is the thing that ought to occupy our thoughts. I am glad that you have struck such a positive note and I sincerely hope that the report of the Commission will be disposed of quickly so that the real issues before us, the biggest in some ways that the world has ever seen, can be faced courageously and loyally. Let me congratulate you, and all Northern Baptists, on the wonderful magazine MISSIONS. Every number is better than the preceding one.—Mrs. H. E. Goodman, Chicago, Ill.

Your editorial on "High Irony at Rochester" is most opportune. Many of us are becoming exceedingly weary with continued tinkering with our machine. Such tinkering has kept the denominational thought centered most of the time on matters entirely secondary, greatly to the detriment of the primary matters. I want to express my very keen appreciation of MISSIONS. I do not have a single suggestion to make by way of improvement, for I do not see where it could be improved.—Rev. C. P. Kirby, Cadillac, Mich.

I find myself in hearty agreement with your editorial "High Irony at Rochester," which appears in the current issue of MISSIONS. In the face of all the real problems and challenges which confront Christianity today, it does seem highly ironical, if not tragical, that a matter of organization occupies the center of interest and attention at the Rochester Convention.—*Rev. Marlin D. Farnum, Shigei, Inland Sea, Japan.*

The May number of MISSIONS is the model of what such a magazine should be. Especially do I applaud the first page about waste of time and printer's ink over missionary mechanics while Rome burns. You could not have expressed it better.—*Professor Henry K. Rowe, Andover Newton Theological School.*

Your editorial on "High Irony at Rochester" expresses it exactly! In fact, I think it might be said that Northern Baptists are likely to de-

## Judgment on Rochester

A CARTOON BY CHARLES A. WELLS



THE continued existence of a religious body is justified only so long as it furnishes spiritual leadership.

At the present time humanity with its crushing burden of debt and care and sin has lost its way. It is unusually receptive to such leadership.

A great religious gathering then is to be judged by the impact it makes upon the spirit of men. It must furnish vision for blindness; it must sound a clear call for uncertain fears; it must provide food for starving hearts and minds.

The Northern Baptist Convention in 1934 at Rochester will be judged by this impact. Those who participated in it will be so judged. Time, in its own mysterious way, will soon blot from memory the things at Rochester that mattered least; it will inscribe permanently into the record of humanity's spiritual progress the things that were said and done at Rochester that mattered most.

This is inevitable; for God moves the hand of Time.  
—Charles A. Wells.

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liberately waste three full years in readjusting their denominational machinery in order to avoid meeting the real issues and needs of the world. I

have good reason to believe that not a few feel the way you do about wasting time at Rochester.—*Rev. Stanley I. Stuber, Clifton Springs, New York.*



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*FALL TERM OPENS SEPTEMBER 11, 1934*

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Sattenpalle, South India, April 10, in New York.

## THE CHRONICLE

*From the cradle to the grave in missionary service*

### BORN

To Dr. and Mrs. George W. Wescott of Tondo, Belgian Congo, a son, March 18.

To Rev. and Mrs. M. D. Farnum of Shigei, Japan, a daughter, March 25.

### SAILED

Miss Jennie Adams, from Seattle, on

the S.S. *President McKinley*, April 14, to the Philippine Islands.

### ARRIVED

Miss Ruth Dickey of Moanza, Belgian Congo, March 23, in New York.

Miss Edith Crisenberry of Nowgong, Assam, April 10, in New York.

Rev. and Mrs. Edwin E. Erickson of

### DIED

Rev. J. Charles Humphreys, retired missionary to West China, in Germantown, Pa., March 31.

Jeannette Carman, infant daughter of Dr. and Mrs. J. S. Carman, in Hanumankonda, South India, March 29.

Marie Dowling, of East China, May 3, in Albany, New York.

P. E. Moore, retired missionary from Assam, May 3, in Lake Wales, Florida.



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A. H. NORTON, President

## Baptist Young People's Union in Germany is Dissolved

The Young People's Union of  
the German Baptists has been dis-  
solved. Similar action was taken  
by other Free Churches. The  
State now demands full control  
over the physical and political

training of its youth. In defer-  
ence to this demand, Baptists and  
the other Free Churches have dis-  
solved their young people's unions.  
However, Sunday school work, de-  
votional meetings for young peo-  
ple—all the customary forms of  
religious activity for childhood  
and youth, as distinguished from  
such recent developments as  
Scouts, Guides, etc.—remain un-  
touched. Each church is thus  
free to meet the spiritual needs  
of its young people as seems best  
in the light of local conditions.

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# 1373

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annual report to its readers*

THE denominational year 1933-  
1934 which closed April 30th  
was a successful year for MIS-  
SIONS. Every one of its twelve  
months produced an increase in  
subscriptions. Total net gain for  
the year was 1,373.

To take care of this increase, the  
printing run of the magazine had  
to be stepped up from 29,000 to  
31,000 copies.

The financial record also is  
gratifying. For the first time in  
many years the magazine did not  
need the full subsidy provided in  
the budget of the Board of  
Missionary Cooperation. The  
amount required was the lowest in  
the fifteen years since the Board  
assumed publication.

MISSIONS is truly grateful, es-  
pecially in view of the financial  
conditions of today. To all of you  
who helped in this record of the  
year, the magazine extends sincere  
appreciation.

However, this fine record can  
hardly be repeated. A difficult  
year is ahead. Because of the  
NRA printing codes involving a  
new printing contract, it will cost  
fully \$1,500 more to print the  
magazine. To cover this increased  
cost, the new year ought to pro-  
duce at least 2,000 additional sub-  
scribers.

Will you not continue to do  
your part and thus assure MIS-  
SIONS another successful year?

## THANKS!

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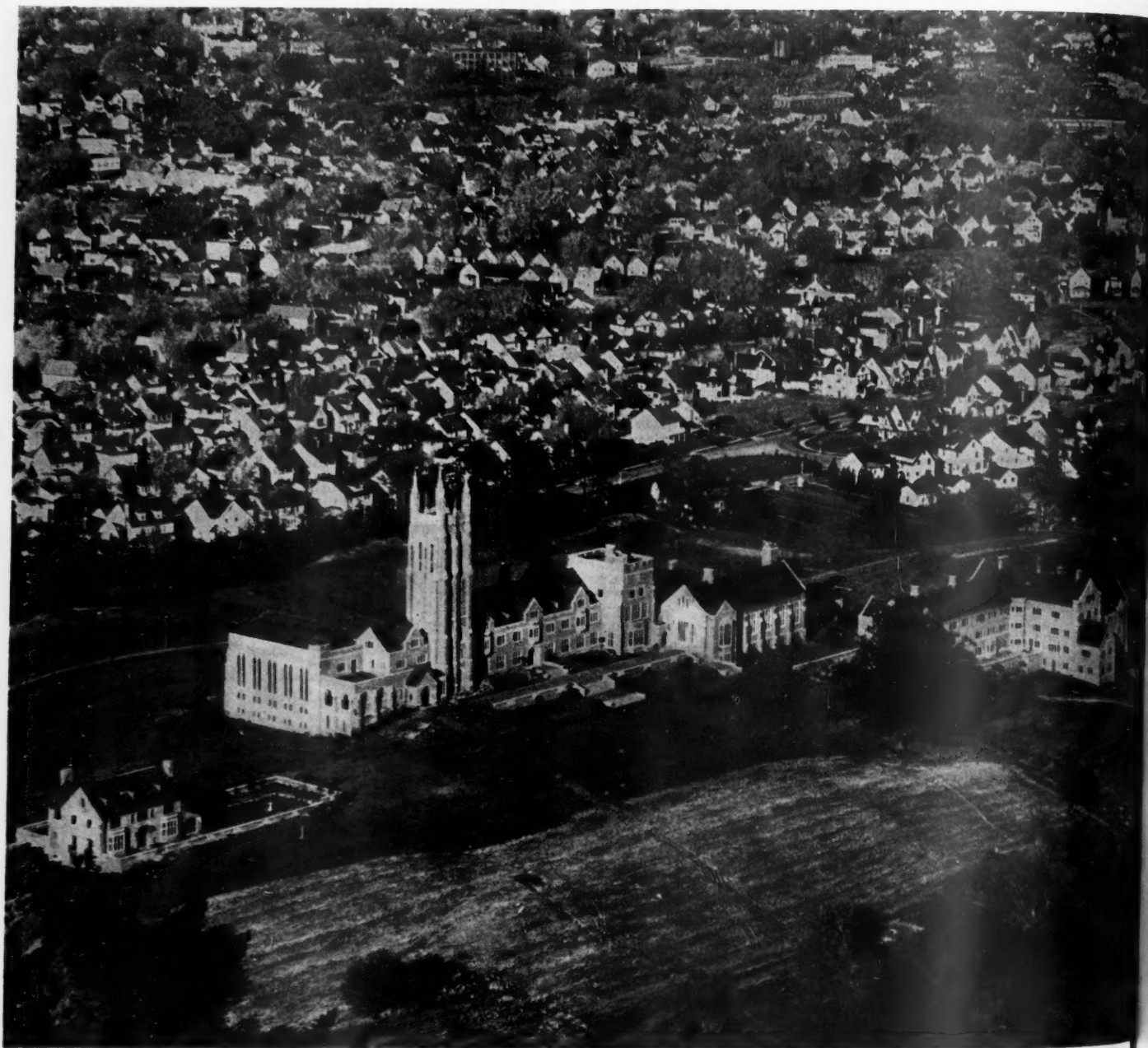
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AIRPLANE VIEW OF THE  
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*Commencement exercises were held on the two days prior to the Northern Baptist Convention. The alumni dinner on Tuesday evening was attended by more than 500 alumni from all parts of the United States and from various mission fields at home and abroad*

# MISSIONS

VOL. 25, NO. 6



JUNE, 1934

## Toward Expanding Horizons



IT WOULD be easy to write the usual comments about the Northern Baptist Convention. Fine spirit prevailed. Good fellowship abounded. Superb debating furnished splendid entertainment that made the \$2 registration fee well worth it. As always heretofore, sharp clash of opinion harmonized finally into unity. Great speeches boldly discussed great issues. Along such lines most delegates will report.

It would also be easy to write in disapproval. Much time was wasted on trivialities. On some questions a decision either way would not have caused the flutter of a sexton's eyebrow. Moreover, vitally important matters were neglected. Even Dr. D. H. Clare's devotional address on "Our Hidden God" had to be cancelled. Our denominational financial situation caused no anxiety. Nobody seemed concerned over a decline of 16% in missionary receipts, reflected in a shrinkage of \$459,000, which meant a decline of 16% in the totality of our Christian service to the world. Yet hours were spent in arguing how we shall send money and how we shall spend money *tomorrow*, if and when 100% of budgets are raised (which has never happened before), while our mission fields perish for lack of funds *today*. So there was "high irony at Rochester."

Nevertheless, after all this has been said, something more must be said. Events of enduring significance occurred at Rochester. The Convention eventually turned our thoughts from ourselves toward expanding horizons.

We have embarked on a glorious adventure in idealism. Who would have imagined that in our resolutions on the social issues of our time, we

would move so far in advance of any previous Convention? Who would have dreamed that in our declaration on war, we would make *an irrevocable decision*? Having taken so positive a stand at Rochester, no Convention hereafter will dare reverse that action and before God and man recommend that Baptists support war by invading a foreign land to kill and destroy. Our war resolution alone will make the Rochester Convention historic. Here surely we said what was needed "for such a time as this." And in creating a new Commission on World Affairs, we not only support what was done, but we propose now to relate our churches more definitely to current world issues and to outline a program of action.

Other matters at Rochester will likewise prove historic. Through a Ministers' Council we are taking a forward step in raising the standard of the ministry, in acknowledging its noble service during these years of misery and despair, and in winning new public respect for its high calling. In voting larger participation in the Federal Council of Churches we recognize the futility of a disunited church facing a united pagan world. We intend now to assume our proper share in maintaining the cooperative impact of Protestantism on our un-Christian civilization.

As time effaces the memory of what was of little importance, the more vital actions will grow in significance. In the perspective of the passing years they will stand like milestones along the road that Northern Baptists travel as they discharge their obligations to the Kingdom of God "for such a time as this."

We are surely moving toward expanding horizons; yet we are confident that it is in directions that Christ would have us go.



# It Was Done in Rochester

*A digest of important actions, decisions and elections at the Northern Baptist Convention*

For the busy reader desiring to know at a glance what happened

SUMMARIZED BY WILLIAM B. LIPPHARD

## *It's the Militarists' Next Move*

**T**HE biggest thing at Rochester was the Convention's repudiation of war. It was so positively stated as to take one's breath away. No moment throughout the entire week was more thrilling. Like the majestic sound of a mighty waterfall, an overwhelming "aye" reverberated around the vast hall as Northern Baptists unequivocally made known their stand against war. The final paragraph is far more revolutionary than anything adopted heretofore. Its significance will reach to the ends of the earth.

We believe that the time has come to register our conviction against war and to formulate our personal commitment to the mind of Christ in a definite stand against every form of aggressive war, and thus to assure the world that we will not make it necessary for any other nation to defend itself against us. To this end we earnestly commend to our people, as a primary step, the signing of personal non-invasion pledges by our Baptist constituency, saying, "*Reserving the right of national self-defense by such means as may seem to me wise, effective and Christian, I, from now on, definitely repudiate all aggressive war. I will cross no national boundary line to kill and to destroy, nor will I support my government in sending its army or navy to do so.*"

The complete resolutions will appear in September. They cover such important matters as church and state, motion pictures, morals, social and

economic affairs, as well as matters of specific concern to our denominational life.

If you desire an interesting and probably exciting evening in your church next fall, arrange for a presentation of the Rochester resolutions and request their adoption.

## *A New Commission on World Affairs*

The Convention authorized the appointment of a Commission on World Affairs. The resolution follows:

VOTED that a Commission on World Affairs be appointed to study the relation of the Church to the social situation, and at the Convention in 1935, at Colorado Springs, to report what attitudes should be developed and what action should be taken by

our denomination, our churches and individuals regarding missionary, economic, political and international affairs with a view to enlarging our Baptist contribution to the realization of the Kingdom of God.

Sectional meetings shall be held at the discretion of the Commission, and all types of opinion shall be considered. The report of the Commission shall be printed in the denominational papers one month before the next Convention.

Members will be appointed by President A. A. Shaw and former President W. S. Abernethy, and announced later.

## *It Looks Like a Ministers' Union*

The Convention authorized a Ministers and Missionaries

## First Prize News Story of the Convention

**I**N reporting the sessions of the pre-Convention Fundamentalists Conference at the First Baptist Church, a reporter for *The Rochester Democrat-Chronicle* included this remarkable sentence:

The Fundamentalist group stands for a more liberal interpretation of the Bible, especially the Four Gospels, than does the liberal wing.—*The Rochester Democrat-Chronicle*, May 22, 1934, page 16.

How true it is that one cannot always believe all that one reads in the papers!

Council. Membership will be limited to regularly ordained ministers and commissioned missionaries who are members of churches affiliated with the Convention. Purpose of the Council is declared to be (1) establishing standards of ordination; (2) creating a registry of ministers; (3) assisting in the settlement of pastors; and such other purposes as may be determined later.

#### ***Society Mergers Are Postponed***

The recommendation that the four national missionary societies be merged into one new society was *not* approved. The vote was 936 against merger and 621 in favor. The next day a new resolution was adopted instructing respectively the two Foreign Societies and the two Home Societies to consider during the year the advisability and feasibility of mergers that will result in one foreign and one home mission organization. Report is to be made at the next Convention.

#### ***A Unified Educational Program***

The recommendation providing for the unification of educational agencies was approved. Over a period of three years a new Council of Education will unify the approach to the churches by the Publication Society, the B.Y.P.U. and the Board of Education, especially through its Department of Missionary Education. It will seek to coordinate their programs. As we understand the purport of the action, it will not eliminate any organization now functioning, like the W.W.G. or the C.W.C., but will work out a united approach and a cooperative program.

#### ***Regional Promotional Areas***

A substitute plan for that proposed by the Commission on Reorganization was proposed by Dr. F. L. Anderson and adopted. It authorizes the creation of regional or district promotional

#### **Second Prize News Story of the Convention**

**I**N reporting the nominations for officers of the Convention, as presented by the Nominating Committee, a reporter for *The Rochester Evening Journal* included this remarkable sentence:

Dr. Avery A. Shaw is President of Denison University, Granville, Ohio, and Chairman of the Convention's Ministers and Millionaires Benefit Board.—*The Rochester Evening Journal*, May 25, 1934, page 14.

Again how true it is that one cannot always believe all that one reads in the papers!

areas under the administration of regional or district promotional boards on which all denominational interests are to be represented. These boards in concurrence with the new General Council of Promotion will appoint agents or promotion directors.

#### ***Undesignated and Specific Gifts***

After long argument over a substitute plan for raising funds and handling designated and specific gifts, the original as proposed by the Commission on Reorganization was adopted. The substitute was defeated by the slender margin of 11 votes, 888 to 877, thus showing the wide difference of opinion.

The plan adopted provides that when an organization has received 85% of its approved budget, it shall receive no more from undesignated receipts until all other organizations have received 85% of their budgets. An amendment permits organizations to accept *unsolicited* specific gifts outside their approved budgets.

#### ***Changes in Name But Not in Function***

A new General Council of the Northern Baptist Convention replaces the Executive Committee that has served since 1908. The Board of Missionary Cooperation, in service since Atlantic City in 1923, and successor to the General Board of Promotion organized at Denver in 1919 for the New World Movement, passes out of existence December 12th. It will be succeeded by a Council of Promotion, smaller in membership.

#### ***Personal and Impersonal***

President Avery A. Shaw of Denison University (see front cover) is the new Convention President. Other officers and new Board members are listed on page 384. Total registration at Rochester showed 3,496 present, 2,107 delegates and 1,389 visitors. The Convention will meet next year in Colorado Springs, Col.

# It Was Seen in Rochester

*Photographs from Rochester and  
the Northern Baptist Convention*

## ON THIS PAGE

*Left: Outside the main entrance to the Masonic Temple. Miss Mabel Lee of the Chinese Baptist Church in New York serves Chinese tea in the Exhibit Hall*

*Right: Dr. Frank Anderson of the Iowa Baptist State Convention, his daughter and his two-year-old grandson, the youngest Baptist to attend the Convention*



*The gorge of  
the Genesee  
River as it  
flows through  
Rochester*





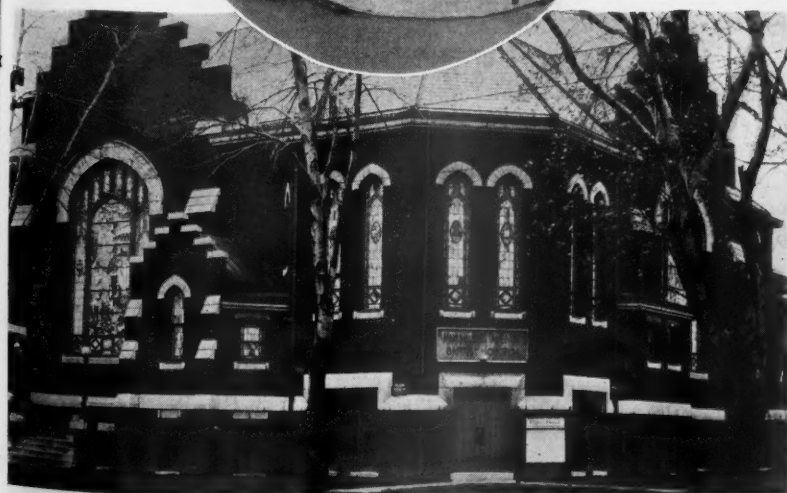


#### ON THIS PAGE

*Above: Dr. Frederick L. Anderson, pastor of the Baptist Temple 46 years ago, greets his successor, Dr. Frank G. Sayers, present pastor*

*Left: The Masonic Temple where the Convention sessions were held, the First Baptist Church and the Parsells Avenue Church*

*Below: The Baptist Temple Building, where several Convention banquets and other meetings were held*



# It Was Said in Rochester



DANIEL H. CLARE

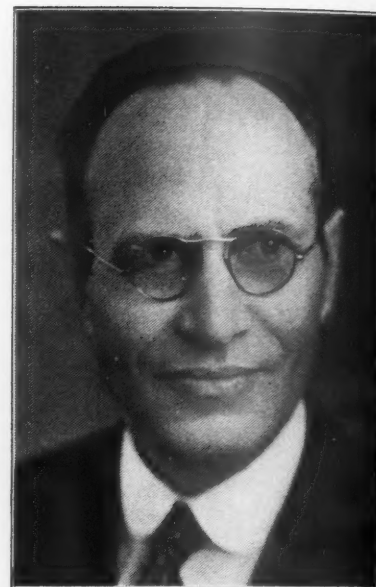
*He conducted the devotional periods. See page 367*



*Epigrams and quotable paragraphs from addresses at the Northern Baptist Convention*

Collected for the busy reader desiring to know at a glance what was said in Rochester

COMPILED BY  
WILLIAM B. LIPPARD



CLARENCE W. KEMPER

*He delivered the keynote address. See page 348*

Such a time as this demands a unity based on the living issues of today. We are divided and the world today is too strong for a divided church.—*E. McNeill Poteat.*

We sold our souls; we mortgaged our future; we blighted our nation's honor, when we legalized the return of liquor.—*W. S. Abernethy.*

No man ever sees his own shadow until he turns his back on the sun; no man ever loses his faith until he turns his back on God.—*R. D. Lord.*

Thousands of church people were swept off their feet by the sophistry of the liquor interests, and they allowed this hellish product to come back.—*W. S. Abernethy.*

In every generation the church needs to learn anew the language of the people and to speak in terms that they can understand.—*Rush Rhees.*

There can be no right economics that is based on something that is morally wrong.—*Harold C. Phillips.*

Is our race attitude Christian or sub-Christian, or pagan or sub-pagan?—*E. McNeill Poteat.*

Jesus judges us not by our profession or our promise, but by our performance.—*Harold C. Phillips.*

Moral goodness and moral beauty are eternal realities.—*Daniel H. Clare.*

The union of faith and freedom is the essential genius of Protestantism.—*Justin Wroe Nixon.*

People drift out of our churches into strange cults because they long for the warmth of a spiritual experience.—*H. T. Kerr.*

There is no greater appeal than the appeal of facts.—*Earle V. Pierce.*

Exaggerating the importance of little things prevents us from seeing the things that are really big.—*Harold C. Phillips.*

The secret of every spiritual forward movement has been that a few people were more deeply religious than the church expected them to be.—*H. T. Kerr.*

The Northern Baptist Convention is not a mechanism but an organism.—*James E. Rose.*

I will be no party to any liquor control measures, because liquor cannot be controlled; it must be stamped out like smallpox.—*W. S. Abernethy.*

Capitalism is a good system for accumulating wealth; but it is a poor system for distributing wealth.—*Justin Wroe Nixon.*

Every local Baptist church has the right to ordain to the ministry any man whom it thinks fit; but has it the right to demand that the whole Northern Baptist Convention shall accept every man whom it ordains?—*R. G. Schell.*

The rural church has too long been the storm center of interdenominational competition and rivalry.—*W. H. Thompson.*

If our denominational machine is in need of repair, we must stop and repair it even at "such a time as this."—*W. S. Abernethy.*



*Sons of foreign missionaries unable to follow in the footsteps of their fathers because of the Foreign Board's financial situation. See page 354. Ronald Adams, Neil Bousfield, John Martin, Mrs. Ronald Adams, Henry Waters*

We will never make the cooperative impact on the world that our denomination should make so long as we insist on doing things individually and by ourselves.—*W. G. Spencer.*

The financial assets of the Ministers and Missionaries Benefit Board are above reproach; but they are not above approach. Anybody who reads the figures can understand that they evidence security.—*H. Pierson Hammond.*



*Crowd returning from the dedication of the open-air amphitheatre on the campus of the Colgate-Rochester Divinity School. See page 356. The large number of cars would suggest that the denomination is not as poor as is sometimes alleged*

Fifteen years ago the state of Woodrow Wilson was only a political state. Today the state of Franklin Roosevelt is a political-economic state. Who knows but that in another fifteen years the American state may be political-economic-educational-religious?—*Clarence W. Kemper.*

Magazines that we were glad to have come into our homes now look like distillers' and brewers' trade journals.—*W. S. Abernethy.*

To have vision is one thing; to be visionary is something else. The man with a vision does something; the man who is visionary does nothing. The one sees and acts; the other sees and merely continues looking.—*Harold C. Phillips.*

"Our churches are spiritually, socially, financially and religiously sick."—Quoted by *W. S. Abernethy.*

We are not ready to accept a religion that is rationally perfect but emotionally deficient.—*H. T. Kerr.*

*For a detailed story of the Rochester Convention, day by day, please turn to THE CONVENTION CHRONICLE on pages 348-359.*





# The World Today

*Current Events of Missionary Interest*



## **Foreign Medical Quacks Are Debarred from China**

ACCORDING to an *Associated Press* despatch from Nanking, the Health Department of the Chinese Government has announced a ruling that will have far-reaching effect on the practice of medicine in China. Hereafter all foreign physicians coming to China to practice medicine must undergo an examination, must present credentials of ability from their own countries, and must know the Chinese language. With the proportion of doctors trained in Western medicine to population estimated at one doctor to a million patients, China for years has offered a lucrative opportunity for all kinds of quacks who came from everywhere to make a fortune. The ruling, says the *Associated Press*, is believed to have been due to their presence in large numbers. The three regulations should help greatly in maintaining a higher standard of medical practice. Moreover, it should add still further to the prestige and esteem in which medical missionaries are held. All have had the finest training. All can readily pass the required examination. From the beginning of their service in China they have sought to master the language of the people.

## **Using Missionary Contributions to Pay Church Coal Bills**

IN ITS issue of March 12th, the weekly news magazine *Time* published the following story:

Rt. Rev. H. W. Hobson, Episcopal Bishop of Southern Ohio, lately made a visitation in one of his parishes. Getting out of his automobile, he carefully locked its doors.

"Don't bother to lock your car, Bishop," said the senior warden of the church. "We're all honest around here."

Sharply retorted Bishop Hobson: "Oh, no, you're not! You've been using missionary money to pay your church coal bill."

The story was followed by a statement about the Episcopal Mission Board's deficit of \$1,200,000, and a report of a vigorous speech in similar vein by a rector in Cambridge, Mass. The story carried the title, *CHURCH'S SHAME*. It was doubtless read by more than 400,000 *Time* readers all over the world.

## **An American Negro Becomes Post-Office Consultant in Russia**

FROM *The Christian Leader* we reprint the following news item which that periodical found in *The Minneapolis Journal*. It's a real news story.

A Minneapolis Negro has become the chief consultant of Russia's national post-office system. He is "the only American, either white or Negro, who holds a position of trust in this important department," as the Moscow newspaper *Pravda* reports. He has reorganized and modernized the entire postal system. Up to June 7, 1932, this Negro was Homer Smith, a Minneapolis mail carrier and mail clerk. He was born at Natchez, Miss., a levee Negro, 36 years ago. His father is still living in Minneapolis, working at a small furniture store. Homer studied the Soviet news for years and it sounded good to him. On June 7, 1932, he quit the post-office in Minneapolis with a nice nest-egg saved up. He went to Chicago to spend a little time with his sister there, and then suddenly decided to go to Russia. He thought maybe he'd be a journalist. Over in Moscow he just naturally gravitated to the post-office. Began to make suggestions. The Russians found them sensible. And there he is.

This incident seems to confirm what has often been reported from Russia, namely that communism harbors no race prejudice. However we may deplore and condemn Russia's anti-religious policy, the Soviet social order has produced values which American civilization has not produced here.

## **Social Responsibility Recognized by Great Wealth in Japan**

FOLLOWING somewhat the pattern of the Rockefeller Foundation and endowed similar institutions in the United States, the famous Mitsui family, one of the half dozen immensely wealthy families of Japan, recently announced a gift of thirty million yen for the establishment of a foundation. Its purpose is declared as "contributing to various social enterprises of public interest." Not only will the income from this fund be spent, but portions of the principal may also if occasion warrants. It is also announced that the assets of the

foundation are to be increased by additional gifts. The objects of the foundation, which is to be named later, are stated to be, (1) scientific researches for cultural enterprises of immediate necessity; (2) social enterprises in cities and towns; (3) facilities for developing agricultural and fishing villages; and (4) support to public welfare organizations now existing or to be established in the future. A larger appreciation of the social responsibility inherent in the possession of great wealth seems to have prompted this gift. According to the report in *The Trans-Pacific*, the step was decided by the family council on the basis of "the traditional spirit of the Mitsui family, and is intended to contribute a bit what the family owes to the country." (Italics ours.)

### ***The Queen of Holland Listens to Stanley Jones***

DR. STANLEY JONES, noted author, missionary to India and member of the famous foreign missions conference team that toured the United States last winter, returned to India via Europe. After having talked with the President of the United States (See MISSIONS, May, 1934, page 284), he went to Holland where he had the honor of speaking to Her Majesty, the Queen. At a great meeting in The Hague, Queen Wilhelmina, the Princess Juliana, and leading Dutch statesmen, professional and business men, listened while Dr. Jones gave one of his masterly analyses of today's

world situation and its implications for Christian missions. The Baroness van Boetzelaer van Dubbeldam, who arranged Dr. Jones' tour in Holland, in *The Christian Advocate* reports as follows:

It has been a wonderful time. Dr. Jones began on the day of his arrival with a meeting at 4:30 at The Hague, which was attended by Her Majesty and the Princess Juliana. In the evening he spoke in a large church in Rotterdam.

Next day there was an interview with the press. After that I took him to Amsterdam, where I first showed him some of Rembrandt's pictures. There were two meetings in Amsterdam. There were two lectures for the students of the Universities of Leiden and Utrecht; a lunch at Rotterdam with business men, where the lord mayor was, too; special meetings for youth at Utrecht; a week-end at Wondschopen, the place of the student movement, with very different kinds of people; a gathering at Oegstgeest, the principal missionary center; a drawing-room meeting in an aristocratic milieu. They need it too, don't they?

The interest has been enormous everywhere. There was one gathering for only ministers and their wives. About 300 were present. We thank you for your part in letting Dr. Jones come to Holland.

The Baroness concluded her story by writing that whenever she sees men like Stanley Jones, she always wonders why God makes so few of them.

## ***Remarkable Remarks***

THE AMERICAN PEOPLE ARE TIRED. They have been sobered by the heartaches and disillusionments of the past four years. Having tried physical standards of value, our country has been prepared to appreciate spiritual values. The Christian church is confronted with its greatest opportunity in American history.—*Rev. Henry W. Hanson.*

THE MODERN WORLD will some day make the startling discovery of Christianity and think it is brand-new.—*Rev. Fulton J. Sheen.*

IT IS NOT THE MACHINE or science that have provoked the ills from which we suffer. We have been cheated of the advantages they have brought us by a defective distribution of the wealth and resources

Providence has given us in abundance, and above all by human selfishness.—*Guglielmo Marconi.*

THE LIQUOR INDUSTRY differs from other industries in that its commercial expansion is not in the public interest. Generally the continual increase of production of all kinds of goods means a continually higher standard of life. But the increased production of liquor would be distinctly undesirable.—*Walter Lippmann.* (Copyright, N. Y. *Herald-Tribune.*)

THERE NEVER WAS so much hate and malice among the nations as there is at the present time. A spark dropped into the powder magazine would set the thing off and all civilization would be destroyed.—*Rev. Frank Oliver Hall.*

# Wrecked Homes and Shattered Lives



ON our arrival at Sun Wu we found that the whole place had been turned into an armed camp. The Red lines were only three miles away and they might attack almost any time. Our hostess's home was inside a strongly fortified village. In getting to her place we had to pass through a barbed wire entanglement and then across a narrow plank bridge flung over a wide moat. After that was a stockade ten feet high made of young pine timbers. Inside this was another moat or trench with machine gun emplacements at intervals. Back of the village was a hill upon which men were busy building a fort. Many soldiers lived inside the fortifications. They visited us often during our stay of 10 days, coming and going often to the embarrassment of the real purpose of our visit.

It was a time of mixed joy and sorrow, the latter because of the evident misery shared by all the people and the fact that so many were missing, either killed or driven away by Red violence. We figured 40 known killed among our Christians, including two preachers. At some risk from armed Reds hiding in the hills we took a four-mile walk to the home of one of our preachers who was shot. His widow, crippled son and aged mother were glad to see us. They were in much want. Almost no men were to be seen in any of the villages. This one little village of the Lius had lost about 30 of their men-folk, including the brother and son of our preacher-friend who was killed. The hospitable family, despite their poverty, cooked a duck and some rice for our lunch, after we had held an affecting service of memorial and worship with the family and neighbors. A gift of \$10 at parting, a large sum to those who have only what they raise or can barter and who handle little actual cash, brought joy to them. On the way back we visited the home of another Christian. Here we found that their two only sons had both been killed. These young married men together with others, not realizing the strength of the Red tide, had tried to stem it. One day while resting at home an enemy band suddenly came and dragged them from the arms of loved ones for public beheading.

*All that was left of the Tremont Temple Hospital as Mr. Burket found it on his return visit. See also page 277 in May issue*





in the city. We give these as sample incidents of what we found everywhere in our 10 days visiting in and around Sun Wu.

Our membership at the city church was about 200 before the upset. On this trip we found only about 60. If peace comes, more will be coming back, but there are not many survivors. We held services in narrow, damp quarters quite different from our once beautiful new church building seating over 1,000. We have no words to tell of the affecting nature of these meetings for worship and testimony, the first since the Reds took the city five years before. One of the Christians, a young man who during the whole period has led a band of local guards, testified that he had not known such joy in years as had come to him that day in the Sunday worship. It gave him new courage, he said, to face life unafraid.

A committee of eight was appointed to help rehabilitate the work. We count ourselves fortunate in that at Sun Wu one of our mission buildings, the Hudson Memorial School, was left only slightly damaged. This Chinese-styled building is well-suited to serve as combined church, school and home for several Christian refugee families. If only peace is maintained the Chinese Christians plan to make full use of this fine property.

We take it for granted that you know of the destruction of our mission property at Sun Wu. At

Concluding from May Mr. Burket's story of his return visit to Sun Wu

*Buildings in ruins, destitute orphans and widows,—all tell a heart-rending story of what occurred when Sun Wu was seized and held by Chinese Communists*

By EVERETT S. BURKET

the first capture of the city by the Reds everything was looted. It was only at the tenth capture that our property was destroyed. This was because the buildings had been used by the defending soldiers as forts to repel the Reds. At the next victory the enemy applied the torch leaving only bare walls. Our Hudson Memorial, luckily built Chinese-fashion and off to one side, was spared. It is a sad sight to see the former fine Tremont Temple Hospital of eight units with only blackened skeleton walls now standing. This is true also of our new church and the two missionary residences. Indeed our old home has not a single bit of wall left. The site of garden and house is diagonally crossed by a thick barbed wire entanglement. Local Chinese when they saw us sadly gazing at the wreck consoled with us and hastened to say that only outsiders had done the destructive work.



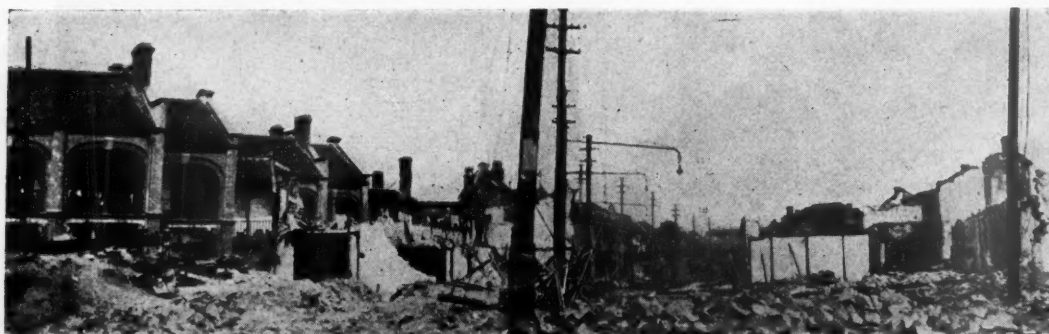
*A quartette of survivors after Chinese Communists had left Sun Wu. They are Chinese Baptists whom Mr. Burket found on his return visit*

Many bemoaned the great loss to Sun Wu, and with reason. For instance, there is not a single school of any kind in the whole county. Nor is there a single doctor or drug store in the whole area. On every hand upon the streets and in homes we saw helpless sick. At the time of our visit the dread Asiatic cholera was raging. Nothing could be done for the sufferers but to carry them out for hasty burial after they fell. Many times we were called upon for aid, but beyond a few simple remedies we could do nothing. Then, too, of course, the loss of the fine church plant and the scattering of the workers left the place without spiritual ministry. We were glad to find that although public worship was not possible during the years, almost without exception the Christians gave evidence that they knew what it meant to continue private worship.

It is interesting to note that looters who regularly follow the Red armies started in ruthlessly after the burning of the other buildings literally to tear the Hudson Memorial to pieces. They had already torn out iron bars, windows, doors, glass-work and many roof tiles when one of our Christians discovered them at it. She urged her son who was a Red to report the looters to the Red magistrate. This he did with the result that the plunderers were arrested and paraded through the streets as an object lesson, with the threat that any more such destructive work would bring the supreme penalty. Later the place was occupied by lepers. When the Reds were driven out last time these benighted outcastes stayed on. When our Christians came to take over the building for their own use the lepers would not leave. It was only after our coming when someone must have warned them that they suddenly left. We did not want to turn them out but the property is too valuable to be used for that purpose, there being only a few of them at most.

They need expert care and medicine but that we cannot give them, even if they would stay to take it. This they will not do, unless the magistrate forces them to do so.

This report could be made much more voluminous but enough has been said to give insight into conditions at Sun Wu. Some may ask, what plans have you for reconstruction? It is plain enough that only when and if peace comes can we definitely plan. The National Christian Council is cooperating with Chiang Kai Shek in Northern Kiang Si in a program of rehabilitation for those sections now recovered from the Reds. We hope to cooperate with them later, if only the drive against the enemy is successful on our front. Just now, as this report is being finished, Fukien has made peace with the Reds, and also has rebelled against Nanking. This is bound to give new hope to the Reds and make for a prolongation of the campaign to break their power. Swatow papers say that soldiers have left Sun Wu. This we doubt. But, if true, our suffering people are again in Red hands and the old bitter treadmill-round must be gone through with again, about the 16th time. We can only pray for them and take refuge in the hope that the Heavenly Father has not left them desolate. We are glad that no other of our Baptist mission fields has had such a terrible visitation as has Sun Wu. Some may think it inappropriate to give these sad details. But surely our home constituency should not shrink from the whole story of missions in these challenging days. We must not furl our banners but fight the good fight unceasingly. We crave your fellowship in prayer for devastated Sun Wu and her band of faithful Chinese Christians. In the final summing up, many of them will be deemed worthy to wear the victor's crown, having endured great tribulation in His Name.



# As the Communist May Day Parade Passed By

*Strange Setting for a Farewell Luncheon to Dr. James H. Franklin*

By WILLIAM B. LIPPARD

IT WAS May Day in New York. Through the windows of the Prince George Hotel dining room one could see and hear the Communist Parade pass up the avenue. Bands played the famous "Internationale." Thousands of men and women marched. They were determined, grim-looking people from the shops and factories, parading through the streets of New York in annual protest against the present social order. Hundreds of banners fluttered in the refreshing spring breeze. Great signs and placards denounced capitalism, social injustice, war, the N.R.A., and other features of today's world conditions.

Inside the dining room a notable company had gathered. They represented all the missionary organizations at Baptist Headquarters, including leaders from other denominational agencies, a great assembly of Christian people. They had come to attend a farewell luncheon arranged by the Foreign Board in honor of Foreign Secretary James H. Franklin, who on June 1st became President of Crozer Seminary.

What a strange setting for a farewell luncheon! Yet it was not so incongruous as it seems. For the people inside, like the Communists outside, were also dissatisfied with the present social order. They, too, wanted it changed and were working for its transformation. They likewise wanted social justice, racial harmony, international peace, a more abundant life for all. But there was one irreconcilable difference. Somehow the Communists have missed the way, whereas the Christians have found it. For 22 years the man in whose honor the luncheon was held, has been preaching, exemplifying, inspiring in others at home and abroad the central and controlling truth that only through the Cross of Christ and the Christian way of living can humanity find that abundant life that Communists and all others so ardently seek.

Dr. H. J. White as Chairman of the Board presided. Stating that the occasion was prompted by a desire of the Board "to express words of love and admiration for Dr. Franklin," he reminded all present that here was a "man who throughout his career

has sought and followed the will of God." So the great loss which the Board is now to sustain is nevertheless the result of obedience to the call of God to a great opportunity of service. Dr. Franklin was going to train leaders of all races for the new day ahead in Christ's Kingdom.

Representing the larger missionary fellowship, Dr. Robert E. Speer referred to himself as "the venerable antique from the ranks of the missionary secretaries." He spoke of his long friendship with Dr. Franklin, for he had first met him 45 years ago at a student conference in Northfield when the then youthful Robert E. Speer was a traveling secretary for the Student Volunteer Movement. Through all the years Dr. Speer had been increasingly impressed with the sincerity, reality and tenderness of Dr. Franklin's friendship, the warmth of his interdenominational, international, interracial fellowship, and the central loyalty of his life to our common Lord, the Rock on which the whole missionary enterprise is built. He rejoiced that these great assets were to be carried into his new service.

Dr. W. H. Bowler voiced the affectionate esteem of the denomination, based on his own wide acquaintance and travels among our constituency. In thus speaking for 1,500,000 Northern Baptists he said that everywhere he had found appreciation of Dr. Franklin's genuine Christian spirit; admiration for his great brotherly heart, and recognition of his outstanding missionary statesmanship.

Others present who spoke briefly included Mrs. Howard Wayne Smith. She brought the gratitude of the Woman's Board for Dr. Franklin's unfailing "courteous and wise counsel, and the inspiration he has brought to the women leaders as well as to the men in the Orient." Prof. A. S. Woodburne spoke in the dual capacity as President of the Foreign Mission Society and as a member of the Crozer faculty. Felicitously he addressed Dr. Franklin as "Mr. President" and referred to the fact that the missionary problems of tomorrow were to be solved not so much in terms of finance as in terms of fellowship which the retiring secretary had so long upheld. Dr. Francis C. Stifler of the East Orange Church, Dr. Franklin's pastor, paid a beautiful tribute to his departing church member. When he moved to



Orange he was known dignifiedly as Dr. Franklin, later informally as "Dr. Jim" and finally and brotherly as "Jim." Vice-Chairman A. L. Miller told of the impression made on his children by Dr. Franklin's visit in their home. Dr. J. C. Robbins read the formal resolutions adopted by the Board, saying as he presented them that there "are many sore hearts in this room because of our love for the man who is leaving us."

To all of these tributes Dr. Franklin responded with deep feeling. Again he reminded those present that Christ was being reincarnated in the men and women of the Orient; and that nothing was so needed everywhere today as a fresh consciousness of the presence of God and a new practice of the reality of the Cross in all human relationships.

This memorable occasion closed with prayer by Dr. Howard B. Grose, also a friend of Dr. Franklin for more than a quarter of a century. As he concluded his petition for God's blessing on the man in whose honor this luncheon had been arranged, those present heard another section of the Communist Parade pass by. Another band played the "Internationale." Once again those inside must have realized that those outside had somehow missed their way. The passing years will reveal that Dr. Franklin has been right. Social justice, international fellowship, world peace, race brotherhood, an abundant life for all mankind—all are possible; but these things can be secured only by following the way of the Cross. The triumph of Christ in this world is sure.

## — A Welcome from Germany —

### TO THE NORTHERN BAPTIST CONVENTION

*Dear Brethren in Christ:*

**T**HE Baptist Union of Germany sends you a cordial invitation to attend the Congress of the Baptist World Alliance in Berlin. In the difficult days of the past, you extended to us a fraternal hand.

Even until today you have supported our work with your generous gifts. Your leading brethren have been our advisers and our friends. Now we earnestly desire to see your faces, and we wish to be inspired by your love and your zeal. We cordially invite you to come.

*The cause of Christ summons Baptists to Berlin.* His spirit should challenge us to new deeds, and develop and strengthen our brotherly comradeship in the Holy War in which we are engaged. The precious knowledge which God has imparted to us must be shared with others so that it may be the common heritage of all. We must set before ourselves new goals and learn new methods in our effort to win the world for Christ. For this reason we need you, dear brothers and sisters. We need your experience, the energy which you have manifested in mission work, your knowledge, and the methods which you have found so fruitful. Your visit will be a great inspiration to us.

There is a great crisis today in the Christian world. It is the duty of the Baptists of the world in the confusion of human opinion and earthly systems to remain true to the Bible and loyal to Christ. The trumpet of truth should give no uncertain sound in these days of doubt. It should peal forth the clarion call of truth. We need for our work in Europe your example, your history and your consecrated personalities. Your trip to the Congress will be a Holy Crusade that will bring a blessing and inspiration also to your life and your work. So we earnestly beg you, brethren and sisters, to come and encourage us, to renew our zeal and to make us rejoice in your fellowship.

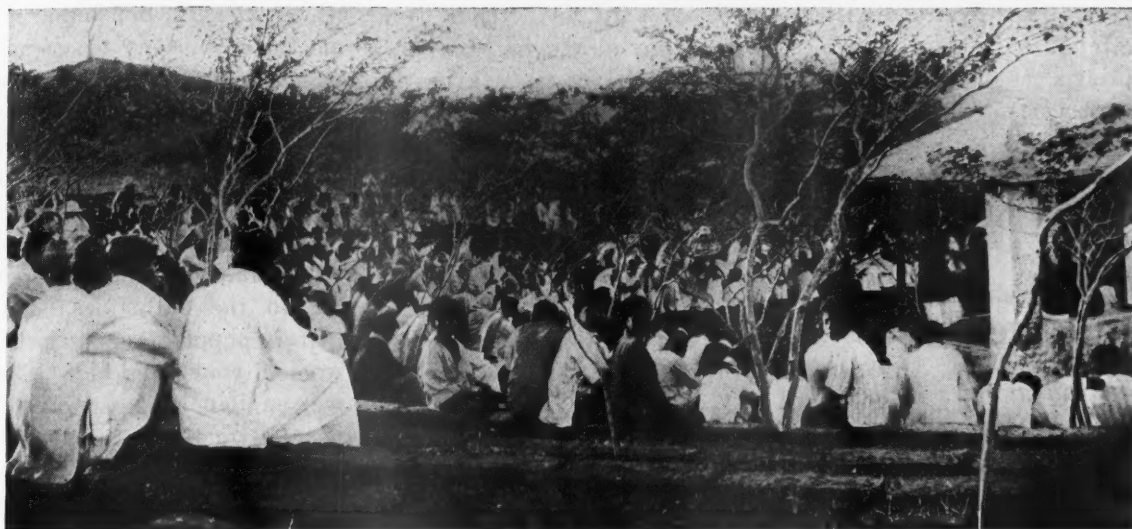
There are no hindrances which the love of Christ cannot overcome. May the love of Christ even build a bridge across the ocean. We extend a fraternal hand, and anxiously await your arrival.

In the name of our leaders,

F. W. SIMOLEIT,  
President of the German Baptist Union.

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*



*Missionaries and Telugu Baptists observing on January 1, 1934, the 80th anniversary of the memorable meeting on Prayer Meeting Hill in India*

## After Eighty Years in India

*Because no new missionary has been appointed, missionaries in South India pledge 2,000 rupees to speed the return of those on furlough, then plan further retrenchment because of reduced appropriations, and hold a memorial service on the 80th anniversary of Dr. Lyman Jewett's historic sunrise prayer meeting on Prayer Meeting Hill, January 1, 1854*

*Reported by PHILIP S. CURTIS*

GETTING ready for a mission conference in India means a great deal more than just simply packing a suitcase, locking the doors and windows, and stepping into one's car. The old Ford had a heavy load to carry with two missionaries, two children, four folding cots, bedding, mattresses, mosquito nets, suitcases, lunch basket, wash basin, *kujahs* for drinking water, lanterns, petrol light, and a basket of toys! There are no filling stations, garages, tea rooms, drug stores, nor ice cream parlors along the way. But dust, goats, sheep, cows, bulls, buffaloes,

pedestrians who take a long time to decide which side of the road they prefer to occupy, and two-wheeled carts drawn by oxen which often bolt at the approach of the motor car, are more than plentiful. This year we crossed the splendid new bridge across the Gundlakamma River not far from the spot where Dr. John E. Clough and his helpers in 1878 baptized 2,222 persons in a single day.

There were 70 missionaries and 31 children present. There was a good spirit of fun, especially the night of the social evening when a radio entertainment was put on by the Ongole missionaries and others. One evening the children

entertained with a very fine musical program.

The Telugu Baptist Convention was also meeting in Ongole. Our program provided for two days of joint meetings. The theme was *Colossians 1:18*, "That in all things He might have the pre-eminence."

The discussions of the various phases of our work—evangelistic, medical, educational, and women's—were largely guided by the surveys brought in by special committees. In the interests of economy, we voted to withdraw mission aid in boarding schools, and to reduce aid to village teachers. No new missionary was welcomed at this conference. In order to help to secure the speedy return of missionaries on furlough, the missionaries and some of the Indian brethren present pledged over 2,000 rupees for the passage of a family.

Perhaps the highest note of the conference was reached at the special service held on Prayer Meet-

ing Hill on the eve of the 80th anniversary of the historic sunrise prayer meeting, held January 1, 1854, by Dr. Lyman Jewett and his heroic little band of workers. The speaker was Dr. W. A. Stanton, our veteran missionary, retiring this spring after 40 years of distinguished service in Kurnool.

We are faced with serious retrenchment, and find it exceedingly hard to surrender any of the

work that has been entrusted to our hands. Yet in spite of depleted staff and finances this past year, baptisms number 4,500. So we take heart remembering that Christ is Lord. We thank Him that we are workers together with Him, and have a share in the bringing in of His Kingdom.

A committee was appointed to arrange for our centennial celebration in December 1935.

## Changeless China Really Changes

*Startling changes in women's styles, real improvements in transportation, and fine progress in church service are observed by missionaries returning to china after furlough*

By ETHEL M. PAGE

**I**T is just four months since my return to China, and we have kept quite busy. After my stay at home, one would naturally expect that I would note here many changes.

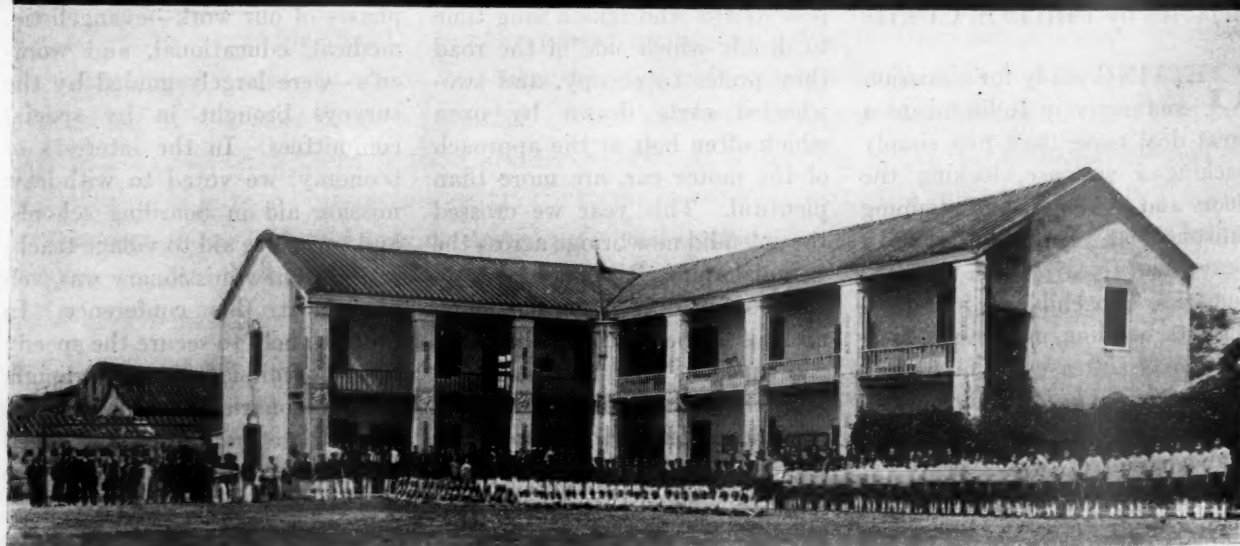
One of the first changes I saw among the Chinese passengers on

the steamer, then again in Shanghai and here in Swatow, was the new fashion in dress. The young ladies no longer wear short one-piece gowns, but long, high-collared, short-sleeved gowns, slashed on both sides, with slashed petticoats, long silk hose, and in some cases, fancy underwear showing, —rather a shocking change from

the old modest styles. The school-girls, who a few years ago wore Chinese trousers and jackets quite generally, now, by government regulation, wear black skirts, with white jackets in summer and black in winter. Consequently long stockings and foreign style shoes have become a part of Chinese dress for girls and children. It certainly makes them seem more like American children. In inland places most of the women, young and old, still dress according to the old styles. Bobbed hair is popular among girls and women, young and old. The old women do not have it waved so it is not attractive.

Many new buildings have gone up in Swatow. Road building has continued, so that there is regular bus service connecting all important places. The busses (Chevrolets, Fords, etc.) are a little better than the first ones used, but leave much to be desired in the way of comfort. The steam launch service has been improved. The railroad and "pushman" cars still do business. So travel is not

潮陽區浸信會教會學校全體歡迎華幹事傅蘭博士攝影青著



*Since China is changing, it is highly important that the change be in the right direction. This great company of students at the Baptist mission school in Chaoyang, South China, are being changed by Christian influence*





### HOW MANY CHILDREN ARE IN THIS PICTURE?

*Rev. Earle D. Sims says there are more than 250 children in this picture. It is the group that came daily for 14 days after school hours to the First Baptist Church of Livingston, Montana, for a gospel service. Mr. Sims is sitting in front near the center with a girl on his knee, and Pastor H. R. Norwood, also with a girl on his knee, sits to the right*

so hard as a few years ago. The motor-road to Canton is very near completion. We have air mail and radio service also.

There has been some building also on our compound, the most important of which is the new church. (See *MISSIONS*, November, 1931, page 615.) The services have more of dignity and the spirit of reverence and worship than in the old chapel. The Young People's Society furnishes the regular choir, in surplices, who sing responses, lead in the hymns, and sing occasional anthems in rotation with other groups of singers.

There is a very earnest spirit of service shown by many of the Chinese Christians. Several groups on our compound are doing definite pieces of work. One of these is the Brotherly Love Society. They have even distinctive uniforms, and have built a building which houses their meetings and also the funerals of hospital patients and other transients who die here away from relatives and friends. A nice funeral is a great satisfaction to the Chinese. Re-

cently a man died, after a long and painful illness, who had come from a heathen village, but for many years had been an earnest Christian. If he had been buried in his own village he could not have had a Christian service, nor the word "Christian" on his gravestone. So his wife and family asked the Brotherly Love Society, of which he had been a member, to take entire charge of the Christian service at the home and the burial in our Christian cemetery. After the service led by the pastor, of Scripture, prayer, and hymns, the Society in black suits, shoulder sashes of white, and blue hats, led in the procession with banners and floral tributes, and a piece of beautiful embroidery covering the usual plain wooden coffin.

One day a missionary and her Biblewoman went into a non-Christian home where there were several women. As they gave a cordial welcome, one of them, looking into the missionary's face, exclaimed to the others, "She has attained happiness!" "Yes," said the Biblewoman, "because she be-

lieves in the Lord Jesus," and proceeded from this point of contact to tell the story of God's love.

### They Read 1,700 Bible Chapters and Memorized 1,300 Verses

Church Invigorator Earle D. Sims not only builds up the adult life in the churches he invigorates, but he also stimulates the spiritual development of the younger generation. In Livingston, Montana, in the early spring he held a special series of meetings for children. Each day for 14 days, after school hours, great crowds of children came to the First Baptist Church. The children's attendance averaged well over 200, while at the evening meetings the church was crowded with more than 300 people. The boys and girls read more than 2,000 tracts, bought more than 200 New Testaments, read 1,700 Bible chapters and committed 1,300 verses to memory. As a result of this evangelistic effort, culminating in a great Easter baptismal service, the church added 40 to its membership.

# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

**HOWARD B. GROSE, Editor Emeritus**

**WILLIAM B. LIPPARD, Editor**

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**MRS. HOWARD WAYNE SMITH**

*Field Correspondents in Four Continents*

Vol. 25

JUNE, 1934

No. 6

## Back to the Paganism of 25 Years Ago

THE current trend back toward paganism in American life received another strong impetus in April when the New York State Legislature by a vote of 97 to 48 passed the Breitenbach bill which legalizes race-track gambling. The horse racing season was to open a week later. Governor Lehman obligingly cooperated by promptly signing the bill so as to permit its going into effect before the season opened. What a former Governor did 25 years ago the present Governor thus undid. Back in 1908-1912 Charles E. Hughes, now Chief Justice of the United States, served for two terms as Governor of New York State. During his first term he brought about the enactment of anti-gambling laws which are now repealed.

There are other indications of the returning trend to paganism. The legalizing of lotteries is being proposed in order to raise government revenues. Down in Puerto Rico, for 30 years an American Home Mission field, a revival of cock-fighting is reported. After having been prohibited for more than 30 years, the cruel sport has again been legalized. By irony of fate, the fight-

ing roosters owned by the Senator who sponsored the cock-fight law, lost the first five bouts. In Albany, the same Legislature that passed the race-track gambling bill, just before adjournment on April 27th, legalized drinking at bars in New York State after June 30th. This means that six months after the repeal of the 18th Amendment, the saloon is back. And how repeatedly we were assured that the saloon would never be permitted to return!

In liquor, race-track gambling and other paganistic tendencies, the American people are apparently moving back to where they were a quarter of a century ago. The forces of righteousness have a terrific fight ahead.

## He Preached 3,583 Sermons and Was Never Ordained

THE familiar adage that "there were giants in those days" applies with singular appropriateness to Charles Haddon Spurgeon, the centenary of whose birth is observed this month. He was born June 19, 1834. By whatever standard one measures him, he was a giant,—towering in intellect, unsurpassed in sympathy, matchless in eloquence, supreme in the evangelistic emphasis that marked his preaching. He was only 19 years old when called to the pastorate of a big Baptist church in South London. In his early twenties the Metropolitan Tabernacle was built, seating 6,000. In this mammoth auditorium for nearly 30 years he preached to immense crowds. Like the great tenor Caruso who never had to sing to an unoccupied seat, so Spurgeon never had to preach to an empty pew. Moreover, his ministry extended far beyond the walls of his church or the borders of his native land. It was literally world-wide. Every week during his life and for 23 years after his death, one of his sermons was published and distributed. According to *The Evangelical Christian*, the last published Spurgeon sermon was No. 3,583 and the total sale has been estimated at nearly 150,000,000 copies, a gigantic sermonic output. In these degree coveted days of collegiate requirements and ordination standards, it must seem strange that this master preacher should never have had a college training, should never have been ordained, and should never have boasted an honorary degree.

*The Watchman-Examiner* calls Spurgeon "one of God's greatest gifts to the world and God's greatest gift to the Baptist denomination." On April 25th British Baptists had an impressive Spurgeon centenary celebration with Dr. George W. Truett giving the memorial address. (See page 347.) The Baptist World Congress will likewise honor the great preacher with a memorial session on Thursday, August 9th, at Berlin. Baptists rightly claim him as their own; yet he belongs to all Christians. Prince of preachers and devoted apostle of the grace of God, he himself would doubtless prefer to be remembered only as a humble man whom God honored by using him to make known all over the world the unsearchable riches of Christ.

### Preserving Trees Whose Fruit is Indispensable

FOR four issues MISSIONS has been carrying announcements by thirteen denominational schools and colleges. These institutions are engaged not only in the development of Christian character, but also in the production of trained Christian leadership. It is a long journey from care-free school days, pictured in the smiling face of the Suffield boy on the May cover, to the serious seminary days whose graduates this month begin their life work in the ministry. This journey is periodically made by multitudes of young men, and young women too, in preparation for Christian service. In September these young people enter our institutions; in June some years later they leave them. They constitute the imperishable tablets concerning which Daniel Webster once said:

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.

All the institutions whose announcements you have been reading (see again pages 324-325) are committed to this nobly expressed ideal. They have been hard pressed by the financial disasters of our times. They deserve our loyal coopera-

## THE GREAT DELUSION

Number 12

### A RESPECTABLE PROFESSION?

THE Chairman of the New York State Alcoholic Beverage Control Board, who has charge of liquor regulations and applications for licenses to sell it in New York, as reported in *The New York Times*, said recently:

The liquor dealer will occupy a *respectable position* in the life of the community. He will be on the same plane as the grocer, the haberdasher, and others in trade.

If the commercial expansion of the liquor industry, as Walter Lippmann says, is not in the public interest how can anyone engaging in it be regarded as following a respectable profession?

Is there not a delusion here?

tion and generous support. The future of the denomination would be most discouraging if we permitted the financial situation of today in any way to impair the efficiency of our schools or to lower the quality of their human output. The denominational schools are like trees that must be preserved because the denomination cannot well survive if deprived of their fruit.

### Investigating the Munitions Industry and Its Financial Interest in War

AMERICAN magazines, notably *Fortune*, *The New Republic* and others, have recently been writing up the munitions industry and its interest in war. Two remarkable books have also appeared, *Merchants of Death*, by H. C. Engelbrecht and F. C. Finighen, and *Iron, Blood and Profits*, by George Seldes. This publicity is bearing fruit. People are beginning to question whether the vast military and naval expenditures authorized or already incurred by their governments are due to honest fears over the imminence of war, or whether they are encouraged by the greed of munitions makers who seem to care not how many men are killed or on which side, so long as there is profit in the process.



A special committee of seven has been appointed by the United States Senate to

investigate the activities of individuals, firms, associations and of corporations and all other agencies in the United States engaged in the manufacture, sale, distribution, import or export of arms, munitions or other implements of war; the nature of the industrial and commercial organizations engaged in the manufacture or traffic; the methods used in the promoting or affecting the sale and the quantities imported into or exported from the United States.

This resolution was said to have been before the Senate for several months. Apparently public pressure for its adoption was too great to have it pigeon-holed. It is to be hoped that the committee will get to work immediately, do its duty fearlessly, and make a really "searching" investigation.

Christian missions should be concerned in this aspect of the world's peace problem. There are plenty of obstacles to establishing the reign of the Prince of Peace on earth. The task is all the more difficult if a gigantic industry is financially interested in the periodic recurrence of war.

## Editorial ♦ Comment

♦ On the 4th of July all over the land the American people will again sing or play or hear "The Star Spangled Banner." Every schoolboy knows that this was written by Francis Scott Key on the back of a letter during the bombardment of Fort McHenry by the British in 1814. Later in a hotel room it was transcribed to a sheet of paper. The original letter was probably destroyed. In 1907 Mr. Henry Walters of Baltimore bought this earliest existing copy for \$2,500. A few months ago the same faded sheet of paper, now more than 120 years old, was sold for \$24,000. If our nationalism, glorified in "The Star Spangled Banner," might expand in good-will and unselfish concern for other peoples to a degree proportionate to the increase in value of this old sheet of paper, we and the rest of mankind would soon be living in a much finer world.

♦ April and May brought centennial anniversaries to two important churches. In Akron, Ohio, the First Baptist Church, with the slogan ONE HUNDRED YEARS IN THE HEART OF AKRON, celebrated its centennial April 18-22. Rev. A. M. Bailey, now of Lowell, Mass., and pastor of the Akron church from

1906-1911, preached the anniversary sermon. The present pastor, Rev. J. P. Hendershot, has been on the field since 1933. In Glens Falls, New York, the First Baptist Church carried through an elaborate program May 6-16 in commemoration of its 100th anniversary. Distinguished visitors included Pres. W. S. Abernethy, Sec. J. H. Franklin, Pres. A. W. Beaven, and three former pastors. The present pastor is Rev. P. H. McDowell, who has been serving the Glens Falls church for more than ten years. A special message was received from Chief Justice of the United States Supreme Court, Charles E. Hughes, who was born in the parsonage of the Glens Falls church while his father, Rev. David Charles Hughes was its pastor.

♦ According to a wireless despatch in *The New York Times*, Mr. James G. McDonald, the League of Nations High Commissioner for German Refugees, arrived in Warsaw, Poland, "to investigate the situation of 30,000 Jewish refugees, of whom 95% are Polish citizens who had lived in Germany from 15 to 20 years." The remaining five per cent are German citizens. Although this astonishing statement from so reliable a source does not justify persecution of Jews, it does throw light on what has been happening.

♦ The 150th anniversary of the beginnings of Methodism in the United States will be observed throughout the entire country next fall, culminating in a celebration in October in Baltimore. The First Methodist Episcopal Church was organized in that city in the year 1784.

♦ We have received the April number of *The Missionary Herald at Home and Abroad*, continuing *The American Missionary* and *The Missionary Herald*, and the first issue of the united magazine representing the home and foreign missionary and educational boards of the Congregational and Christian Churches of America. We heartily congratulate our contemporary on having at last taken this step, after varied experimentation and experiences. MISSIONS set the pioneer example of a joint missionary magazine almost a quarter of a century ago, and has paved the way in this united presentation of the world cause of missions. We welcome Dr. Enoch F. Bell, who for many years has edited *The Missionary Herald*, to his wider field as Editor-in-chief of the new magazine. It is especially gratifying that the Congregational and Christian churches will have a magazine devoted singly to their missionary enterprises. MISSIONS has amply demonstrated the value and influence of a united missionary magazine.

# PERSONALITIES

## Northern and Southern Baptists Welcome a British Baptist

REV. M. E. AUBREY OF LONDON, whose address is reported on page 359, arrived in New York May 9th. He preached for Dr. George W. Truett May 13th, addressed the Southern Baptist Convention May 16th, and was Commencement Speaker at the Colgate-Rochester Divinity School May 22nd. His Convention address will long be remembered for its charming yet virile delivery, stimulating intellectual quality and moral earnestness. It was typically British preaching at its best. Immediately after the Rochester Convention he went to the Middle West for other engagements. This is not his first visit to America but it has brought contact with larger groups of Baptists, North and South, than heretofore. He is held in high esteem by his British brethren, who regard him as having in every way measured up to the high expectations set for him when he was elected Secretary of the Baptist Union of Great Britain and Ireland as successor to the late Dr. J. H. Shakespeare. In recent years we have had a number of distinguished British Baptist visitors, notably Dr. W. S. Hughes at Washington, Dr. Thomas Phillips at Detroit, Dr. J. H. Rushbrooke at Denver, Kansas City and Washington, and now Dr. M. E. Aubrey. American Baptists have made similar visits to England. All have had marked influence in drawing American and British Baptists into closer fellowship. There should be a great deal more of this interchange of fraternal visitors.

## International Peace Loses a Great Spokesman

THE RETIREMENT OF DR. SIDNEY L. GULICK, now in his 74th year, removes a distinguished leader from the staff of the Federal Council of Churches of Christ in America. For 20 years he has headed its Department of International Justice and Good Will. For a quarter of a century prior to that he was a Congregational missionary in Japan. Strong advocate of international friendship, his messages have been heard by thousands of Baptists as he has

travelled across the land and participated in interdenominational gatherings. He was a member of the Commission that went to Paris early in 1919 and presented to President Wilson the resolution of the Federal Council endorsing the proposals for the

League of Nations. At a testimonial dinner in his honor on April 10th, tributes were paid by leaders in various walks of life, including Dr. Charles E. Jefferson, former pastor of the Broadway Tabernacle, Dr. John H. Finley, Editor of *The New York Times*, and others. The chief address was delivered by His Excellency Hiroshi Saito, Japanese Ambassador to the United States. In retiring to California, Dr. Gulick can look back with serene satisfaction to a lifetime of service to the cause of peace.



REV. M. E. AUBREY  
*Secretary of the Baptist Union  
of Great Britain and Ireland*

## Dr. George W. Truett at the Spurgeon Centenary

FORTY NEW YORK BAPTISTS gathered on April 11th for breakfast with Dr. George W. Truett, who sailed at 11 A.M. for England as American representative in the celebration of the 100th anniversary of the birth of Charles Haddon Spurgeon. (See editorial on page 344 and book review on page 363. Dr. J. H. Franklin presided. Dr. P. H. J. Lerrigo voiced the satisfaction that Dr. Truett was to represent American Baptists, affirming that "no more appropriate selection could have been made." The noted Southern Baptist made one of his characteristic, soulful and impressive responses. Declaring Spurgeon to have been "the greatest preacher of the grace of God since the Apostle Paul," he hoped that as a result of the fresh attention to Spurgeon's life and work, new emphasis will be placed on evangelistic effort and new spiritual streams will begin to flow among men. The brief but richly rewarding session closed with prayer by Dr. Gordon Baker.

On April 25th Dr. Truett delivered the Spurgeon Centenary address in Albert Hall, London. It seats 10,000 persons. After speaking at other meetings, including the annual convention of British Baptists, he returned to America on May 7th. He addressed a Spurgeon Centenary meeting in New York on May 8th. He sails for Berlin in July.

# THE CONVENTION CHRONICLE

*The Northern Baptist Convention chronicled from day to day for the reader who in a leisurely way wishes to learn more in detail what happened at Rochester*

|           |                            |                    |
|-----------|----------------------------|--------------------|
| WEDNESDAY | FOR SUCH A TIME AS THIS    | William B. Lippard |
| THURSDAY  | A TRAFFIC JAM IN DEBATE    | Paul J. Braisted   |
| FRIDAY    | THE TANGLE UNTANGLES       | Harvey W. Funk     |
| SATURDAY  | THE EMERGENCE OF UNITY     | Edwin R. Brown     |
| SUNDAY    | LIVING THE KINGDOM OF GOD  | Marlin D. Farnum   |
| MONDAY    | A CALL TO FAITH AND ACTION | Edna F. Houghton   |



*Delegates leaving the auditorium upon adjournment of a forenoon session*

## For Such a Time as This

WEDNESDAY, MAY 23

CHRONICLED BY WILLIAM B. LIPPARD

### Forenoon Session

**T**O Rochester, which this year celebrates its centennial, city of beautiful homes, picturesquely situated on the shore of Lake Ontario and on both sides of the Genesee River, famed for its Kodak company, producer of 80% of film used in the gigantic movie industry, noted for its University and its Divinity School, both of them founded by Baptists many years ago, to this city came more than 3,000 American Baptists for the 27th annual

meeting of the Northern Baptist Convention. A radiantly perfect day in May, with clear skies, brilliant sunshine and bracing temperatures, greeted the opening session.

Promptly at 9:30 o'clock, although hundreds of Baptists from 34 states in the Union had not yet found their allocated seats, President W. S. Abernethy called the Convention to order. Dr. W. S. K. Yeaple of the Local Committee of Arrangements offered prayer.

Greetings and messages of welcome followed. Mayor Charles M. Stanton welcomed Baptists on behalf of the city and urged all present to return to Rochester in August when the city holds its big centennial celebration.



President Rush Rhees of the University, in a happy speech marked by the choice diction for which his public addresses are noted, welcomed the Convention on behalf of Rochester Baptists, and expressed the hope that "the deliberations of this great body will result in leading all our churches into a fuller and clearer discipleship of Jesus Christ."

Out of respect to the men who sent them, the audience rose and remained standing while Secretary M. A. Levy read a message from President Roosevelt and another from the Chief Justice of the United States who in 1907 served as President of the Northern Baptist Convention. Their messages are published in full on this page.

THE WHITE HOUSE  
WASHINGTON

May 17, 1934.

My dear Dr. Abernethy:

Please express to those attending the annual convention of the Northern Baptists in Rochester, New York, my personal greetings and sincere good wishes.

I am glad to know that the various church organizations are carrying on with courage and optimism. There never was a time when the concerted efforts of these organizations could be used to better advantage. In these trying days, the need for spiritual guidance is keenly felt, and our churches, through the practical application of Christianity, can be of utmost service to the Nation.

I sincerely trust that the problems to be considered by your convention may be successfully met.

Very sincerely yours,

(Signed) Franklin D. Roosevelt.

Rev. W. S. Abernethy, D.D.,  
The Northern Baptist Convention,  
Calvary Baptist Church,  
Washington, D. C.

The time had now come for the President's address. The next hour was broadcast over the radio. Dr. Abernethy was conscious of both his visible and his unseen audience. What he said should have been heard by millions of Americans. Beginning with a brief account of his stewardship as Convention President, he mentioned the heavy demands of the year with their compensating blessings as he toured the country and spoke in more than 50 cities in 22 states. He was always accompanied by Mrs. Abernethy. To her help and her addresses to the women's meetings he accorded high praise. He paid a magnificent tribute to thousands of ministers whom he had met, to their heroic service under the most difficult circumstances. He summoned the denomination to declare an end to retrenchment in the church

SUPREME COURT OF THE UNITED STATES  
WASHINGTON, D. C.

May 21, 1934.

My dear Dr. Abernethy:

As one of its former Presidents, I am glad to extend through you my most cordial greetings to the Northern Baptist Convention.

The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the Church in entering into the domain of these controversies. The Church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people.

Behind all plans of social improvement, behind all disputes as to economic and political needs, and essential to real progress in the great enterprise of the Republic, is the sense of moral responsibility in the individual citizen. No scheme of laws can take the place of self-discipline and the culture of the spirit of man.

The task of aiding in that discipline and culture must be performed in the atmosphere of liberty. With the expansion of knowledge, and with the unprecedented facilities for the spread of information, there is little prospect of success in the employment by the Church of mere authoritarian methods. The part of my ecclesiastical inheritance that I most prize, as a member of the great body which this Convention represents, is the tradition established by our forbears, despite severe persecution, of religious liberty, — then their distinctive tenet, now an article of our national faith cherished by all our people. The zeal of those pre-eminent leaders found its motive power in their conception of the dignity, the inalienable right, and the responsibility of the individual soul. It is the mission of the Church constantly to vivify and re-enforce that conception, which is the essence of the teaching of the Master. In this way, there may be inculcated that spirit of reasonableness which makes keen the sense of fellowship and brotherhood, which underlies both domestic peace and international good-will, and without which all devices for social betterment will be but mocking utilities.

I trust that the Churches represented in this Convention will realize that their highest privilege lies in this field of spiritual culture, making each religious assembly a power house for the diffusion of the currents of sympathy and understanding. In this quiet but persistent endeavor, the Churches will justify themselves anew in a difficult age, and in a struggle with the forces of evil, — a struggle not less keen because of the absence of intolerance and truculence, — the victories of faith may again be won.

I send my best wishes to all.

Very sincerely yours,

(Signed) Charles E. Hughes.

Rev. W. S. Abernethy, D.D.,  
President, The Northern Baptist Convention,  
Rochester, New York.

at home and on the mission fields. Then he launched into a scathing indictment of the evils of "such a time as this," the return of liquor, the trend toward national and state lotteries and other gambling plans as revenue producing measures, the ominous international situation with its grim possibility of war. He called on the Convention to take a more positive and unequivocal stand against war if for no other reason than to encourage the students in some of our colleges who are so courageously declaring their own opposition to the war system. It was a presidential address of high quality. If applause is any criterion, there was no mistaking what the crowd thought about it. Twice Dr. Abernethy had to come forward and bow in acknowledgment.

To Dr. Clarence W. Kemper, now of Denver, was given the honor of delivering the key-note address. It was a brilliant, gripping exposition of "such a time as this." Admitting that pessimism was sometimes necessary for the sake of realism, Dr. Kemper portrayed the spread of nationalism, communism, paganism, and the bewilderment of this age with its terrific contrasts of wealth and poverty, its happiness and misery, its false security,—a world that had been deceived by its war leaders, politicians, bankers, and mass producers. In this disillusioned world we must in real earnest take Jesus seriously. The redeeming power of our religion is needed everywhere. In all the areas of education, statecraft, business, economics and social life the spirit of Jesus must rule. What a call to live it through!

It seemed a pity that with a huge crowd in full sympathy with all that was said in these stimulating addresses, items of business had to be interjected. How often the spell of a great address is thus broken. But business must be attended to, and so the next half hour was given to reports from the Executive Committee, the Finance Committee, and the Board of Missionary Cooperation. The last mentioned will be summarized in September issue. After prayer by Dr. W. B. Riley of Minnesota, the forenoon session adjourned.

### *Afternoon Session*

The afternoon session opened with prayer by Rev. C. H. Walcott of Nebraska. The first hour was given to the Ministers and Missionaries Benefit Board. Secretary P. C. Wright presented the report. He repeatedly stressed SECURITY as the "watchword of this enterprise."

Treasurer A. M. Harris emphasized the Board's strong financial position. Its investment funds had emerged from the depression with a shrinkage in market value from book value of *less than one per*

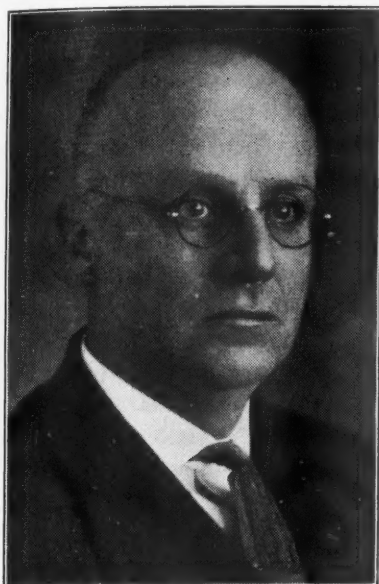
*cent*. This reassuring statement furnished a fitting introduction for Mr. E. Pierson Hammond, the Board's Actuary, who gave a technical but highly informing address on the financial management of the Board, the security of its trust funds, the safety of its investments, and the sanctity of its contracts with members in the pension plan. He compared the administration of the Board with the administration of the great life insurance companies which had so successfully survived the economic crisis.

Then came the inevitable interlude during which Secretary C. M. Gallup had to read 136 names from 34 states representing members on the four Convention Committees, respectively on Nominations, Resolutions, Order of Business and Next Meeting.

With this necessary formality out of the way, the remainder of the afternoon was assigned to Home Missions. The annual reports of the two Home Mission Boards were presented respectively by Dr. A. W. Beaven and Mrs. Katherine S. Westfall. They will be summarized in the September issue. Two addresses on Orientals in the United States followed. Rev. Charles R. Shepherd spoke of the Chinese. Describing the two gigantic bridges costing \$100,000,000 now being erected across San Francisco Bay to bring together the cities of the Bay district, he referred to himself and other missionaries as bridge builders who are linking the East with the West. They are making them one in Christ by bringing the races together in interracial understanding and appreciation. Of course the Chung Mei Home, featured in April MISSIONS, received extended mention in his address.

Similarly informing was the speech by Miss Mildred Cummings, who works among Japanese on the Pacific Coast. Like the far-famed cherry trees in Washington, transplanted from Japan, which every spring produce their gorgeous blossoming beauty because of the care and attention devoted to their nurture, so the Japanese men and women transplanted from Japan to the United States need similar care and attention. They should be given a chance to make a living, to be judged as human beings, and to hear the gospel of Christ.

An hour's forum on the rural church conducted by Rev. Fred E. Dean of Greece, N. Y., with question period and discussion proved an interesting closing feature. An arresting address by Rev. W. H. Thompson opened the discussion. Serving four Baptist churches in the villages of Lynx, Scrubb Ridge, Evergreen and West Union, all in Ohio, he appealed for larger cooperation among all denominations in meeting the problem of the rural church.



*Above: President W. S. Abernethy, who presided at Rochester*



*Left: Rev. E. J. Cross of Leslie, Mich., and Right: Rev. C. C. Mayhew of Sheboygan Falls, Wis., recipients of the Rosa Hall Memorial Honor Certificates*

At the conclusion of the forum Secretary Frank Smith presented the Rosa Hall Memorial Honor Certificates for "distinguished service in rural fields" to Rev. Edward J. Cross of Leslie, Mich., and Rev. Charles C. Mayhew of Sheboygan Falls, Wisc. Both had been on their fields for more than ten years.

### *Evening Session*

For the first evening session the crowd was so large that the overflow had to find seats on the stage. Dr. J. C. Robbins opened the session with prayer.

The first speaker was Rev. F. W. Harding, missionary for 27 years in Assam, India. Taking his hearers on an imaginary journey around the Bay of Bengal, known for many years as "The Baptist Bay" because so many mission fields of American, British, and Canadian Baptists surround it, he stressed the present need of India for the steadying and redeeming influence of Christianity. With nationalism rampant, with democracy impossible because of the colossal ignorance, with irreconcilable strife between Hindus and Mohammedans, each group seeking advantage and power for itself, only Christianity can save India in "such a time as this." A thrilling story of a Garo Christian in Assam who went to live among a head hunting tribe and by his faithful Christian life opened the whole section to the gospel, showed that such a religion can win the heart of India.

The second speaker was Dr. Justin Wroe Nixon, pastor of the Brick Presbyterian Church, formerly

professor in Rochester Theological Seminary. President Abernethy introduced him as "a Baptist loaned for a time to the Presbyterians." At Kansas City in 1931 Dr. Nixon brought a prophetic message to the Northern Baptist Convention. His topic there was "Christians in a Changing Economic World." He brought another to the Rochester Convention. His topic here was "Protestantism for Such a Time as This." In masterly fashion he analyzed the great issues before American Protestantism, our mechanical civilization, the collapse of capitalism, and the war menacing international situation, with humanity living on a thin crust over a volcano the smoke of which is again emerging through the fissures as in 1914. None of these issues can be met by one denomination alone. Unitedly all must meet their challenge, by taking common counsel together, by uniting in common enterprises, and by unitedly waiting upon God. Out of this crucial world situation some of Dr. Nixon's earlier convictions were coming back with reaffirmed validity. God is life in a world of death; God is judgment in a world of exploitation; God is love in a world of hate; God is redemption in a world of sin. The note of judgment and redemption must return to American preaching. Man cannot save himself.

Thus ended a day. It is difficult to recall a Convention whose first day started on so high a plane of inspiration and power. Rev. Paul Hayne of New Jersey offered the closing prayer.



## A Traffic Jam in Debate

THURSDAY, MAY 24

CHRONICLED BY PAUL J. BRAISTED

### Forenoon Session

Thursday opened with a mission study class led by Dr. James H. Franklin. At the early hour of 8:20 o'clock, nearly 1,000 people were present. Speaking on Japan, he dealt with the political, social and economic phases of Japan's life, and made a strong appeal for understanding between Japan and the United States. He offered no apologies for Japan's present policies, but eloquently urged a true effort to understand the forces, both international and domestic, which prompted them. He pointed out how our mission work in this setting is creating new men to work for Christian social relationships.

Professor Lehman led in song. Prayer was offered by Rev. J. A. Hainer of Pennsylvania.

The annual meeting of the Publication Society was then convened. With deep sorrow President John Nuveen announced the death of Dr. J. Sherman Wallace. (See page 366.) As a tribute to the departed editor, the Convention rose for a period of silence and prayer by Dr. W. Q. Roselle. The Society's report was presented by Secretary Owen C. Brown. It will be summarized in September issue.

Rev. John W. Elliott delivered the address of the morning on the subject "Evangelism, the Heart of Christian Education." Considering evangelism and education as essentially one, he defined Christian Education as "a modern method of attaining an ancient goal." In the editor's office, on the colporter's trail, in the Christian education department, and in the business office everything is motivated by the desire to lead boys and girls to accept Christ and to grow in His service. He might have said further that Christian education here as with us missionaries in Burma, is essentially evangelistic, a form of genuine evangelism.

Dr. W. Earle Smith was given five minutes to present the need of the Chung Mei Home for Chinese boys. (See *MISSIONS*, April, 1934, page 222.)

As fraternal delegates to the Convention, President Abernethy introduced Dr. John G. Hert, Vice-President of the Southern Baptist Convention; Rev. Miles F. McCutcheon, Rev. Carl Farmer, and Rev. Charles Boyd of the Baptist Convention of Ottawa and Quebec; and Rev. H. F. Laflamme of the American Mission to Lepers. The Wisconsin Pastors' Quartette sang a selection which was much appreciated. The Convention voted to send fraternal

greetings to the Southern Convention and to the Convention of Ottawa and Quebec. It was also voted to send a letter of sympathy to Mrs. Wallace.

Dr. C. W. Atwater, Chairman of the Commission on Reorganization, then read the long report and its many recommendations. (See *MISSIONS*, April, 1934, pages 229, 252-255.) The auditorium was packed for this order of business and careful attention was given to the reading. The Commission's recommendation that the Convention at the afternoon session consider the proposals item by item was unanimously and heartily adopted.

Secretary M. A. Levy read a letter from Dr. J. H. Rushbrooke in which he urged larger attendance at the Baptist World Congress at Berlin in August. This was supplemented by Dr. Clifton D. Gray, who stressed the significance and importance of the meeting for a Baptist witness in Germany and for better understanding of conditions. Following the singing of a hymn, Dr. Daniel H. Clare of Massachusetts delivered the first of his series of four devotional addresses on the theme "The Unwearied God." A brief synopsis appears on page 367.

### Afternoon Session

The afternoon service opened with a song service and prayer by Mrs. Mabelle Venn Butler of Massachusetts. Dr. C. M. Gallup read the report of the Committee on Coordination of Historical Societies and Libraries, which was adopted.

When the hour for discussion of the reorganization report had arrived the auditorium was again crowded. Even the stage was packed with delegates. Eager expectancy was everywhere evident. Our genial President announced the procedure, or "rules of the game," as he called it. Voting was to be by ballot unless otherwise ordered. Argument was limited to five minutes for each speaker.

Then followed one of those long, interesting, spirited and exciting debates for which Baptist Conventions are noted. Some of the Commission's recommendations were adopted in speedy fashion; others were subject to prolonged discussion. The provision for annual convention meetings and for procedure in Nominating Committee sessions was quickly adopted. Mr. R. L. Hudson explained the intent of the Commission on the Rotation of Board memberships. Dr. J. W. Brougher moved an amendment to exempt the Ministers and Missionaries Benefit Board from its provision, and was strongly supported by Mr. A. M. Harris and Dr. P. C. Wright. The recommendations so amended was adopted. Then on motion of Mr. Harris the invest-

ment committees of each national organization were likewise exempted. Vote was by ballot, with 1,439 ballots in favor and 151 opposed.

For the section on Promotion Areas, Prof. F. L. Anderson presented a substitute plan providing for regional or district promotion boards, which was adopted. In discussing the recommendation on Administration Areas, a question of the meaning and intent of the proposal arose. Debate failing to clarify the issues, Rev. C. L. Seasholes moved that a committee, which he named, retire "to bring in something which we can understand!" The committee retired and was not seen again during the session.

A more absorbing section, that on Methods of Raising Denominational Moneys," soon eclipsed this issue. Former President A. L. Miller presented a substitute recommendation prepared by Dr. G. B. Huntington. The original recommendation covered two pages of fine print. The substitute was of like length. Manifestly it was not easy to quickly grasp its full intent and meaning. Mr. Miller tried with the help of charts and printed copies to clarify the basic issues involved. Among points of difference which soon emerged were the question of specific gifts and the equalization of designated gifts. There was very evident and widespread misunderstanding. Speaker succeeded speaker, proposal followed proposal, and motion followed motion, until there was a traffic congestion worse than anything on Fifth Avenue, from which the denominational parliamentarians seemed unable to extricate us.

Throughout the long afternoon the President maintained a splendid and gracious spirit, never flurried, always kindly and quietly seeking a way to ascertain the will of the Convention. It was noticeable, too, that there was no unkindness of expression during the debates despite the strong feelings and convictions of those interested. This seems to be a real tribute to the ability of Baptists to find solutions to difficult problems in and through their democratic institutions.

After nearly three hours of debate, during which the time was twice extended, Dr. Franklin rose and proposed that the Convention adjourn so as to prayerfully consider further the important matters under debate. The President led in prayer and the session adjourned.

### *Evening Session*

The evening session opened with a concert given by the Eastman School Symphony Orchestra. Miss Alma Clifford spoke interestingly of Spanish-speaking missions in the United States. Rev. Francis C.

Stifler, a member of President Abernethy's Cabinet, outlined the program for the new year. In response to many requests, it will repeat the slogan of last year but with the Convention program theme added, "Live It Through for Such a Time as This."

President Austen K. de Blois delivered the address of the evening on the subject, "Evangelism for Such a Time as This." He pointed out some of the significant factors of modern religious life and thought, and indicated the seriousness of the non-religious forces of our time. He then spoke of the meaning of sanctification as contrasted with sanctimoniousness. He included an informing résumé of the life of Charles H. Spurgeon in commemoration of the Spurgeon Centenary. In earnest manner he called for an evangelism in the name of Jesus Christ to meet the needs of "such a time as this."



## The Tangle Untangles

FRIDAY, MAY 25

CHRONICLED BY HARVEY W. FUNK

### *Forenoon Session*

FINE weather greeted the delegates Friday morning. It seemed to make them alert and ready for business. They joined heartily in singing, listened with appreciation to the Wisconsin Ministers' Quartet, and were spiritually prepared by the morning prayer of Rev. G. E. Bigelow of Massachusetts.

The first order of business was the consideration of the report of the Commission on Reorganization, at the point where discussion had ended on the previous afternoon, namely the section referring to the raising of denominational money. Dr. George B. Huntington, author of the substitute, opened the debate which lasted through most of the morning. Rev. Glenn B. Ewell and Dr. W. G. Spencer, members of the Commission, argued for their recommendations, with others supporting them, while Dr. J. W. Brougher and others spoke in support of the substitute. The time was twice extended to accommodate the many speakers. The question was finally put to vote. The result was 879 votes in favor of the substitute and 898 opposed, indicating a remarkably close division of opinion. Following the announcement of the decision, Mr. Miller moved the adoption of the original recommendation, but that further consideration be postponed until the afternoon session.

The session closed with the second address by Dr. Daniel H. Clare on the subject, "The Upholding

God." It was a devotional meditation that held the great audience in a quiet hush of attention until Dr. Clare closed with a prayer.

### *Afternoon Session*

After an opening hymn, followed by prayer by Rev. C. L. Seasholes, the Convention was again ready for business. The Committee on Place of Next Meeting reported invitations from several cities, and recommended that the 1935 Convention meet in Colorado Springs, and that the 1936 Convention meet in St. Louis. Southern Baptists are expected to meet there also, thus permitting another joint meeting as in Washington last year.

After another selection by the Wisconsin Ministers' Quartet, Dr. P. C. Wright presented the report on the Federal Council of Churches. President A. W. Beaven made a vigorous speech concerning the work of the Federal Council. In this time of national and international disintegration, the opposite of fifteen years ago when we felt we were on the upswing toward larger cooperation, the burden is upon cooperative organizations to hold the line. The Federal Council is one of the finest experiments of cooperation in religion. Its whole program, since it is not coercive, is in line with Baptist principles. During the 25 years of its existence, it has expressed the voice of Protestantism in America. It has helped to create a Protestant world consciousness and to strengthen Protestant groups in Europe. In view of these facts Dr. Beaven urged that the annual appropriation be increased. This was approved.

At this point the Convention had the opportunity of greeting the "first lady of the Convention," Mrs. W. S. Abernethy, as she was presented by Dr. C. O. Johnson. She responded with a few words of gratitude for the many friendships formed among the churches during the meetings held during the past year by the presidential party.

Reverting now to the report of the Commission on Reorganization, postponed from the morning session, Dr. W. G. Spencer presented an amended form of section 7, recognizing the convictions of conscience as to designated gifts and specifics, which had registered so large a vote in the morning session. This was acceptable to those who had supported the substitute, and was adopted by the Convention with considerable applause. Thus a problem which seemed so formidable on the previous day was solved in a mutual feeling of rejoicing. The tangle was beginning to untangle.

But the Convention was before another hurdle to be overcome in the next section, which had to do with the merging of the four home and foreign mission

societies in one unified organization. After another long debate the question was put to vote, with the result that 621 voted in favor of the merger, while 935 were opposed.

During the counting of the ballots the reports of the Foreign Mission Society and the Woman's Society were presented. Dr. B. C. Clausen presented four young men, sons of missionary parents, ready to go into missionary service, but unable to go because of lack of funds. For the second year no new foreign missionaries are entering service. This deplorable fact prompted Dr. Clausen to ask the Convention to join in prayer that harvesters might again be thrust forth into the harvest.

On account of lack of time, the forum on temperance was condensed. Only a brief address by Rev. Robert I. Wilson of Kansas City, Mo., was possible. He declared that our American people had shown themselves morally incapable of supporting the idealism of the 18th amendment. We had built the house of national sobriety on the sand and it had not withstood the storm. As revealed in the increase of drinking and bootlegging, the liquor problem was still with us. He offered as the remedy, a revitalized church, a change in mind about the liquor business among church members, a campaign of education and a unified program of action.

Dr. H. W. Virgin offered the closing prayer.

### *Evening Session*

The evening program opened with a concert by the united Baptist choirs of Rochester. Among the anthems sung was a prayer by Professor Walter Rauschenbusch.

At the suggestion of President Abernethy, and heartily adopted, friendly greetings, accompanied by roses, were sent to Mrs. W. A. Montgomery, a resident of Rochester, but unable to be present.

Dr. D. B. McQueen, pastor of the First Baptist Church of Rochester, gave the first address on "Christian Missions Around the World." Praising the Christian missionary enterprise as the most unselfish expenditure of life and wealth that the world has seen in modern times, he pointed out the large share that Baptists have had in this undertaking. There have been many obstacles. Now in spite of weakened forces, God has blessed the work by giving more conversions on our foreign fields in the last year than any previous year, with two exceptions. But it is a time of new needs because of new world conditions. The world-wide economic depression, the spread of communism, nationalism, oriental sensitiveness against foreign domination, criticism and doubt due to the disillusionment following the World



War, all these contribute to the difficulty of carrying on foreign missions. Here are many adversaries. In order to overcome them, new emphasis must be put on Christ as the Saviour of men from all forms of sin, and this must be connected with Christian stewardship at home.

The closing address was by Dr. Hugh T. Kerr of Pittsburgh, Pa. He had just come from the Presbyterian General assembly in Cleveland. After bringing greetings from his own denomination, he turned to his subject, "Christian Missions in the Homeland." According to Dr. Kerr, many men today held a too limited view of religion. Others were constantly exploring new aspects of it. All must come back to Christ, for He is the original and unique element in Christianity. We must seek to mediate Christ to men. Our mediating task is to feel with the common people their needs as Jesus identified Himself with the needy. To the intellectual needs of men we must make the right approach, especially to youth who are passing out of the mood of cynicism which characterized their thinking following the World War and who are now making earnest inquiry concerning the great problems of life.

It was a late hour when the session closed with prayer by Rev. M. Forest Ashbrook of Michigan.



## The Emergence of Unity

SATURDAY, MAY 26

CHRONICLED BY EDWIN R. BROWN

### Morning Session

THE President's daily morning Prayer Meeting would have delighted our Mexican Baptists. They even have sunrise prayer meetings during their conventions.

Dr. Charles R. Shepherd's Mission Study Class was interesting, and proved once again the wide sympathy of these American Christians toward those of other races who have not had the gospel.

There followed the routine business of the Convention. One gasped a little at the adroitness with which the "machinery" was managed; but it was

*NOTE.—One who works with people of another nationality for long years gets the habit of looking at things through their eyes. This reporter, after 25 years with Mexicans, often has lapses into a state of dual personality in which he seems to think and see from the Mexican viewpoint rather than the Yankee. Hence the chili flavor in the above report.*

"well oiled" and, with a ponderous rolling and clanking, we had the parade of the Societies. First came the nomination and election of officers for the Convention. It was all hearty and unanimous. Then somewhat more mechanically the election of officers for the different Societies. Secretary Frank A. Smith set off a spark of enthusiasm when he announced the appointment of Franklin Keele, to be missionary pastor of the Indian Church at Andarko, Okla. Editor Lippard had to pinch-hit as presiding officer for the annual meeting of the Baptist Historical Society.

Then President Abernethy took command again, his benign presence reminding of the legendary benevolence of some of our canonized saints. His presentation of President-Elect Avery A. Shaw and of a bouquet of red roses to Mrs. Shaw was most gracious. Dr. Shaw in his remarks showed that intensely practical side of these Americans who somehow seem to believe in making religion a real vital part of everyday life.

After this came the sound of sand in the bearings as the Convention turned to a left-over discussion of the Report of the Commission on Reorganization. It was too bad there hadn't been some American Baptist available who knew the English language sufficiently well to write this section in clear and intelligible words! It was real amusing to see my wise and dignified American Baptist leaders wasting the precious time of delegates by trying to legislate on a minor point of administrative technique.

Past this hazard, the Convention machinery with another smooth clank adopted the recommendation setting up a Unified Program of Christian Education. In quick succession came the authorization of a new Council on World Evangelization, and approval of new By-laws.

The previous chronicler reported that the proposal to merge the General and the Women's Societies had been rejected. (See page 354.) Accordingly Dr. A. W. Beaven now presented a motion that these Societies be asked to explore the possibility and feasibility of closer coordination of the administrative and field work. It was so ordered.

Rev. Robert Hughes asked that fraternal greetings on Spurgeon's Centenary be sent to our Baptist brethren in England. His suggestion was accepted with an enthusiasm which indicated the deep underlying unity of these Anglo-Saxon people.

Dr. E. T. Fridell then presented the report of the Committee on Resolutions. The first one was so beautifully appreciative that it seemed almost like the produce of Castilian courtesy!

Several undigested amendments were tacked onto

the resolution on Social and Economic affairs, until it sounded very like the program of the Mexican government. Our Mexican Baptists would have liked an even stronger resolution on the movies, and they will rejoice when they read of the powerful resolution against the traffic in alcoholic liquors.

In the discussion on the resolution against war we seemed to feel a new upsurging of Christ's principles of universal peace, and hear the voice of Christian love seeking to become articulate against the world's most horrible curse. It was a strong resolution, vociferously debated and with all nullifying amendments rejected, it was enthusiastically adopted.

This prolonged business session had crowded off the program even the devotional address by Rev. D. H. Clare on "The Hidden God." However, we had witnessed the emergence of unity after several days of debate.

### *Afternoon Session*

Again with gently purring mechanism there passed a session of the Board of Education, with the report of the Committee on Nominations, the election of the officers as slated, the presentation of the 23rd annual report and its reception.

Then Mr. William Travers Jerome, Jr., took up the gavel to preside over the session of the National Council of Northern Baptist Men, with report of the Nominating Committee and the election of officers, with Mr. Jerome re-elected to his post which he has so ably filled. The rest of the session was given to forum discussion of the men's work, out of which came the proposal that the men of the denomination during this next year thoroughly study and discuss the import of the epoch-making resolutions adopted at the forenoon session.

The session recessed early that the delegates might attend the dedication of the open-air amphitheatre of the Colgate-Rochester Divinity School.

At 5:30 o'clock the women assembled in the First Church for their banquet, with Mrs. Grant M. Hudson as the speaker. (See page 373.) At 6:00 o'clock the men assembled in the great dining room of the Baptist Temple, over 400 of them sitting down. Verily there seemed to be no depression in evidence! It was most inspiring to a Mexican Baptist to see so many men interested in religion and the Church. Dr. Elmer Fridell gave a stimulating discourse on "The Work of the Men for Such a Time as This," emphasizing four points, the need for men to submit themselves to great personal commitments, the need for personal spiritual discipline, the need

for personal action on behalf of religion, and the need for holding a personal hope in the triumph of Christ's Kingdom.

### *Evening Session*

At the opening of the evening session there was a regular thankfest, with thanks and appreciations flying thick and fast. Chairmen and chairwomen of all the Rochester committees were introduced. No one who had any part in making the Convention the success it has been lacked his meed of praise.

Dr. Dorothy Kinney was introduced as the daughter of Dr. Bruce Kinney. The President said she was "our denominational sweetheart." She told a thrilling story of her medical missionary work in the Woman's Hospital at Guahati, Assam. This Mexican naturally wondered what grounds the Laymen's Report could have to criticize a competent missionary like that. No higher class missionary could be found, and her evangelistic emphasis was apparent. The only thing which prevented her from doing more and better work was lack of equipment, and she hoped the denomination this year would "Pay It Through."

The closing address by Rev. McNeill Poteat, of Raleigh, N. C., was a masterly presentation of the theme, "Baptists for Such a Time as This." "Baptists," he said, "cannot evade some of the odium of the Church's failure to evaluate the movements of modern life and adjust ourselves to them." Turning to the glorious heritage of Baptists from the past, he pointed out how the Anabaptists were the first Christian Socialists, and how Roger Williams brought about the separation of Church and State. They were Baptists for such a time as that. He pointed out the incongruities of our Baptist racial attitudes, our appointing of Baptist religious officers for the war machine, and other Baptist ineptitudes. Then he summoned the Baptists of the world to apply the whole word of God in Jesus and His teachings to the total life of mankind. The united voices of ten million Baptists might well make the rafters of heaven ring, but we should shake the foundations of the world, too. His address defies adequate reporting. With magnificent sweep of history, brilliant analysis of world trends of yesterday, today and tomorrow, for more than an hour he held closest attention as he set forth the responsibilities resting upon Baptists today.

As the delegates went out filled with the inspired message of this prophetic soul, this Mexican longed for the raising up of men of similar vision, not only among the Mexicans, but in every land and tongue.

# Living the Kingdom of God

SUNDAY, MAY 27

CHRONICLED BY MARLIN D. FARNUM

## Forenoon Session

SUNDAY MORNING brought a continuation of the ideal weather that had blessed the Convention from the opening day. A great crowd of men assembled early in the morning at a men's Bible Class in the Masonic Temple which was addressed by Raymond Robbins. A few women sat in the gallery. The majority of women delegates went to the Lake Avenue Baptist Church where they joined a Bible Class taught by Mrs. W. S. Abernethy. Then presumably everybody went to church. There was no official Convention service in the forenoon.

## Afternoon Session

The afternoon session began at two o'clock and followed the usual pattern of missionary sessions in that eight missionaries, home and foreign, were to tell the story of their work and experiences. The program opened with a hymn sung by the United Baptist Junior Choirs of Rochester.

After prayer by Miss Abigail Johnson of Arizona, the first address was by Miss Olive Jones, principal of the Girls' High School in Nellore, India. Miss Jones brought a challenge to the home churches to bring the saving influence of the Christian gospel to bear upon the people of all classes. She said that in the school there are girls from the outcaste and the criminal classes as well as from the upper classes. A great change has come about in India in the last few years.

From India we were brought back to the home country by Miss Pearl Vilhauer of the Cosmopolitan Christian Center, Detroit. She reported that with 35 nationalities among the population of that great city, we could well say that we have the world in Detroit. Unfortunately the various national groups have brought with them the racial and national prejudices of the lands from which they come. Many of the people who live in the neighborhood of the Center are workers in the huge industrial plants of the city. One of the workers said to Miss Vilhauer, "We have made your bridges and your automobiles, and now you no longer need us . . . but we need you!"

In imagination we now made another leap, this time from the center of the U. S. A. to Japan. Rev. M. D. Farnum, of the Inland Sea, told of his sense of privilege to have a part in the carrying on of the work so heroically begun by Capt. Luke Bickel. Although

the island on which he and his family live is only five miles long by two and a half miles wide, it has a population of 20,000, fully 85% of whom are farmers. He quoted Dr. Kagawa to the effect that "It is the redemptive love that Christ lived and practiced that alone transcends race," and again, "Some day the Japanese will throw away the sword and gun and awaken to the love of the Cross." For such a time as this in Japan when militarism and nationalism and communism are stalking through the land, it is a great adventure in seeking to bring people to a knowledge of Christ.

Rev. Walter Chrzanowski brought us back to Buffalo where he is a pastor working among the Polish people of that city. Twenty-five years ago when he came to America from Poland, he was converted from Catholicism to Protestantism. He felt called to the work of the ministry, and upon graduation from the seminary he became pastor of his home church. There are a quarter million Poles in Buffalo, many of whom cannot speak English. One such man walks six miles to the church to hear the pastor preach.

After another hymn by the Junior Choirs, Miss L. Belle Long, also of Buffalo, N. Y., told of her work at the Italian Christian Center. Two-thirds of the population of this city are foreign-born. Of this number, 45% are Italian. In the same block where the Christian Center is located there are three pool rooms and two dance halls. For many blocks there is no other Christian work. The only recreational area is a small play place in the rear of the Center.

Miss Gertrude Anderson of Burma, daughter of Prof. F. L. Anderson, likened the Christians of Burma to the first-century Christians, calling special attention to their fervor and enthusiasm in spreading the gospel message. The speaker told how the Christians of one village had erected a small hut outside the village area; the passer-by was invited to enter in for prayer and to leave his name. On the other hand, the Christians, because of their situation socially, are tempted to become exclusive and develop race prejudice, so that they must be taught the way to cooperation.

The Evangelical Seminary of Puerto Rico was represented by its president, Dr. James A. McAllister, a Presbyterian, as no Baptist faculty member was in the U. S. The seminary is the cooperative project of six denominations, and has been in operation for 16 years. In seeking to justify the carrying on of Protestant missions in a Catholic country, he said that though the people have been Christian in name they have been without Christ.

The concluding missionary speaker was Rev. L. A. Brown of the Belgian Congo. His field was virgin



territory two decades ago. Now there is a strong movement toward Christianity. People come for baptism in such numbers that the missionary finds it a difficult problem to baptize only those who are really ready for church membership. It is found necessary to examine each one carefully, even asking his non-Christian associates if there is any reason why the candidate should not be admitted to the Christian church. Mr. Brown closed with an impassioned appeal for further support.

After a selection by the Wisconsin Ministers' Quartet, Secretary Frank Smith of the Home Mission Society presented the only out-going missionary, Mr. Franklin Keele, a Chickasaw Indian. He will soon be pastor of a church in the Western Oklahoma Indian Mission. Dr. Smith emphasized the fact that *the only missionary appointee of the Convention for this year is a native American.* Mr. Keele is a graduate of Bacone, Redlands, and Andover-Newton Theological School. Mr. Keele expressed his appreciation for the giving of the gospel to the Indian by the white man. The prayer of dedication, not offered since San Francisco, was offered by Rev. David Owl, minister to the Indians of northern New York.

### *Evening Session*

All missionaries were invited to the platform and shared seats with the Lake Avenue Baptist Choir. President Abernethy presented Dr. J. H. Franklin, retiring Foreign Secretary, after which the missionaries were introduced by fields.

Many had been looking forward to the Convention sermon as one of the high-lights of the whole week. They were thoroughly justified in their hopes. To a well-filled auditorium, Rev. Harold C. Phillips of Cleveland, Ohio, preached a tremendously challenging sermon. Using as his subject, "The Church for Such a Time as This," he likened the church to "a city set on a hill." The preacher emphasized that there is need today for the church to clarify its vision; that there is a demand that the church come to closer grips with reality; and that the church must again be filled with hope during these chaotic times, even as a city on a hill receives the first rays of the morning sun and the last gleams from the setting sun. He concluded with an eloquent plea to the church to live the gospel that it proclaims. "We cannot think ourselves into the Kingdom of God," said he. "We cannot believe ourselves into the Kingdom; we must live ourselves into the Kingdom. What the world expects is not words but a Word made flesh."

It was a stirring message, a fitting sermonic climax to the hours of inspiration which the preceding days had brought in such abundant measure.

## A Call to Faith and Action

MONDAY, MAY 28

CHRONICLED BY EDNA F. HOUGHTON

### *Forenoon Session*

ALTHOUGH a general exodus of delegates followed the Sunday evening session, an interested group attended Dr. C. R. Shepherd's mission study class on "Orientals in the United States."

The Convention session opened with prayer by Rev. H. C. Gleiss of Detroit, Mich. Rev. T. J. Parsons of Indiana presented the report of the Conference with General Baptists, emphasizing the cordial fraternal relations existing between the two bodies. The annual report of the American Baptist Historical Society was presented by Dr. Frank G. Lewis. Rev. H. C. Gleiss presented the report of the Committee on Coordination of Baptist Bodies Using Foreign Languages, urging closer affiliation and unity. Then in quick succession reports of Committees on the American Home, City Missions, Denominational Day, and the Executive Committee were presented.

Rev. N. L. Tibbetts of Illinois offered a resolution that a committee be appointed to study the relation of the denomination to world affairs, and to report to the Convention in 1935. This was adopted.

Rev. I. E. Neprash brought greetings from the Baptist Union of Russia, and spoke of the anti-religious program of the Soviet Government.

An address by Miss Janet S. McKay of the Woman's Foreign Mission Society, followed. Reviewing briefly her visit to the Orient, she described the differences in traditions and customs, the difficulties faced by young missionaries, the essential oneness of the human family. We in the home land must reclaim the missionary passion, support our missionaries loyally, faithfully and prayerfully. It is to the hard places of the earth, she declared, that we send our young men and young women as missionaries. She challenged all to meet their faith and courage.

Next was an address by Dr. James H. Franklin. As he quietly came forward the audience realized with profound sorrow that this was his last appearance as Secretary of the Foreign Mission Society. As he surveyed the work of the past 22 years, with deep feeling he expressed gratitude for the responsibilities and privileges that had been his. During these turbulent years, he said modestly that he had merely helped to build on foundations which others had laid. Then with a forward look he asserted that the greatest days for Foreign Missions lie ahead. Methods will change. New leaders will arise. A

new era in Christian missions has dawned. We are living in a single world community. There are no longer any ends of the earth. So the Great Commission is of far greater importance than ever before. There is no way of solving the racial, social, economic problems of today without human brotherhood; no chance of an adequate human brotherhood without a spiritual basis. Christian missions must, therefore, make its objective a Christian *internationale*.

Combining with it part of his third address which had to be omitted on Saturday, Dr. Daniel H. Clare had as his closing theme, "The Firm Foundation of God."

### *Afternoon Session*

Vice-President W. G. Spencer presided. An address on Missionary Education by Rev. Isaac Higginbotham of Boston, Mass., outlined the program of missionary education in the local church. He described new methods used, literature, posters and other materials, and urged that the program become a vital part of our work with young people.

Rev. Chester H. Loucks presented the work of the University Pastors, who try to be evangelists, teachers, friends, and prophets, in an era when materialism has run riot. A new day is dawning. Students are awakening to the deeper things of life, to a realization that communism, socialism or fascism do not solve the world's problems. So the student pastor sends these young people back to their homes with a Christian outlook.

Rev. J. Harold Gamble of Grand Forks, N. D., presented a motion that the Convention express to Dr. Franklin its deep appreciation for his 22 years of leadership in the Foreign Mission Society.

The report of the Committee on the Significance of Newer Religious Groups was presented by Dr. C. H. Sears, followed by what he facetiously described as a psychological interpretation by President G. B. Cutten of Colgate University. The appeal of these newer religious groups, said Dr. Cutten, is to the instincts rather than to the intellect.

Rapidly and comprehensively Dr. Padelford summarized the work of the Board of Education. He called attention to the condition of Baptist schools and colleges, and the devotion of teachers, many of whom were unpaid during the past year. He paid tribute to President Milton G. Evans, who after 39 years of loyal and remarkable service at Crozer Seminary retires this month.

The closing addresses of the afternoon were announced as interpretations of the Convention. Rev. Hugh A. Heath of Boston, Mass., reviewed the ac-

tions taken during this memorable week. He was glad that differences of opinion could be reconciled and a most fraternal spirit maintained. But if the resolutions and recommendations are to be of any value, we must go back to our churches and put them into action.

Rev. Harold Camp of Oakland, Cal., speaking for the younger ministry, pointed the way into the future. While we can return home with visions of spiritual heights in our souls, we must in the afterglow of this great Convention with dedicated personalities resume the work in the church for Jesus Christ. It is because the world has not Christ that it is burning with hate, lust and greed. So we must live as well as preach our Christianity.

The session closed with prayer by Rev. Stewart B. Crandall of Newark, Ohio.

### *Evening Session*

The final session opened with a concert by the Keuka College Glee Club, disposed of last minute business, heard President Abernethy's closing tribute to all who had helped make the Convention memorable as well as pleasant, and then for nearly an hour listened to a distinguished guest from England, Dr. M. E. Aubrey, Secretary of the Baptist Union of Great Britain and Ireland. It was fitting that his message, the last on the program, should have the topic, "Faith for Such a Time as This." Simply, earnestly, eloquently, he pleaded for consecrated lives, for new hope, faith and courage. In a day like this, with its cynicism, disillusionment and despair, Christian men and women must rise and declare in positive terms that there is no hope for the world, no pathway out of darkness into light, except that which we have had pointed out by Jesus. Above the numerous theories and experiments of today, the world needs above all else moral and spiritual power. And we as Christians profess to know the source of that power. There is an inalienable obligation upon all who bear the name of Christ to go out and witness for Him.

The large audience listened intently, charmed by the speaker's diction, impressed by his sincerity, deeply moved by his earnest appeal.

Dr. Abernethy then brought the Convention to a close with a final plea to put into practice the resolutions so enthusiastically adopted. Dr. Aubrey had summoned Baptists to faith. Dr. Abernethy summoned Baptists to action.

After prayer and benediction by the retiring President, the Rochester Convention passed into Baptist history. Some things were said and done here that will have endless significance.



*The Martyrs' Plot in the cemetery at Walhalla, North Dakota, containing the graves of Elijah Stites Terry, Mrs. David Brainard Spencer, Mrs. Barnard and other frontier missionaries*

## They Were Well Named

*The story of four young men who were named after the Old Testament heroes, SAMUEL—GIDEON—DAVID—ELIJAH. They were well named, as evidenced by heroic, pioneer ministry among Indians*

By FRED E. STOCKTON

OUR story of four stalwart youths, Samuel W. Pond, Gideon H. Pond, David Brainard Spencer, and Elijah Stites Terry, falls within the space of 20 years—from 1834 to 1854. The Pond brothers were grand-nephews of Adoniram Judson. They came first and labored among the Sioux Indians in the vicinity of Fort Snelling, the present site of Minneapolis and St. Paul. David Brainard Spencer came ten years later, and Elijah Stites Terry, still later. They worked among the Ojibway or Chippewa Indians in northern Minnesota and North Dakota.

### SAMUEL

Samuel was the first of the Pond brothers to go "West." From Galena, Illinois, he wrote to his younger brother, Gideon, urging him to join in a mission to the war-like Sioux of the upper Mississippi.

You may say that although someone ought to go, we are not the ones; but why not we? Can we not learn the Indian language as well as others? Who are under greater obligation and have greater reason to deny themselves and take up the Cross and follow Christ than you and I? You may object that you are not qualified for a missionary, but what is wanting? It is not natural talents. It is true that God has withheld from us those brilliant talents which He has bestowed upon some, but what then? Surely we can tell our fellow-sinners that "God so loved the world."

On May 6, 1834, the brothers arrived at Fort Snelling on the river S.S. *Warrior*. By their will-



ingness to be helpful to the Indians they at once won the confidence of the Indian Agent, Major Taliaferro, and Major Bliss, Commandant at the Fort. One of Samuel's first tasks was to help Chief Big Thunder with his plowing. Big Thunder was the father of Chief Little Crow, who figured so prominently in the Minnesota massacre of 1862. Never did these missionaries refuse any kind of manual labor or personal exposure in their effort to win the respect and confidence of the Indians. Cold, hunger, danger, exposure were counted as light afflictions, scarcely worth mentioning or remembering. Samuel, who was once without food for five days in making a winter journey, referred to the incident in the following words: "I remember thinking that I had often suffered much more from toothache. Neither were my mental sufferings acute, for I thought I should soon reach Lac Qui Parle or heaven."

## GIDEON

It was the aim of these young volunteer missionaries, working at first without commission or salary, to "talk like the Indians, walk like the Indians, and as far as possible live like the Indians—in an Indian tepee, and with the Indians if need be." To Samuel the Indians gave the name, "Red Eagle," and to Gideon, "Grizzly Bear." From their log cabin on the shore of Lake Calhoun, now within the city of Minneapolis, Samuel wrote to his mother: "We have as many conveniences as the Prophet Elisha had." Gideon joined the Indians on a spring hunt that he might "find what is inside an Indian."

Gideon Pond was at a later date privileged to have a part in the great revival that broke out among the Indians who were under the death sentence in the prison at Mankato. During his visit to the prison he was asked to baptize 50 of the converts among whom he had labored in former years. In one day 300 Indians, "Gideon's Three Hundred," were baptized.

The biographer of the Pond brothers, S. W. Pond, Jr., closes his account of their labors with this statement:

Theirs was the first permanent mission to the Dakotas; theirs the first citizen-settler's cabin, school house, and house of worship in the section where

they located. Theirs was the first vocabulary and translation in the Dakota language, and theirs the first pupil taught to read and write in his own language in the entire Sioux nation.

## DAVID

David Brainard Spencer, "a pale, slender youth," was the first of a group of students from Oberlin College to answer the call of Rev. Frederick Ayer for help among the Chippewa Indians in the vast forests of northern Minnesota. On the shores of Red Lake, Minnesota, they found a suitable location for a mission among 1,200 peaceable Indians. Mr. Ayer then returned to Lapointe, near Duluth, to await the arrival of his wife and other missionaries.

Young Spencer, sometimes referred to as "the Livingstone of the Northwest," lived for six long dreary months in the heart of the "great lone country," a faithful sentinel at his post of duty. Here they found him hundreds of miles from anyone with whom he might exchange a Christian greeting, living in his little bark hut and subsisting almost entirely upon fish and maple sugar supplied by the Indians. When asked how he managed to live so long on so limited a diet he replied, "Oh, it is easy enough when one gets accustomed to it. I have had little else to eat ever since last spring."

On May 16, 1848, David was married to Cornelia Leonard, one of the teachers in the mission school at Cass Lake, Minnesota. The Indians came to see "the white man's wedding." The spring was decked in her loveliest garb and her earliest flowers were peeping forth to greet the bride. Gathered there under the tall pines were the bride and the groom, attired very plainly, and attended by their associates and surrounded by a dusky background of curious and deeply interested spectators. The scene was an impressive one.

In 1852 the Spencers and their fellow-missionaries, the Barnards, went from Minnesota to North Dakota. Here two years later a band of hostile Sioux Indians surrounded the Spencer cabin and shot Mrs. Spencer as she was caring for her baby boy. She died before morning. One can with difficulty imagine the terror and grief of that night. Yet how different from the mourning of the first David for his son Absalom,

was the mourning of David Spencer!—"I have no murmuring or repining thoughts. . . . Towards the wretched murderers I have no feeling except that of pity and compassion." When the guilty men were finally apprehended and brought before the grief-stricken father, they fully expected to pay the price of death for their crime. They were, however, assured by the missionary that so far as he was concerned they were perfectly safe. He told them that he was a Christian and that the Bible, "the white man's book of heaven," had taught him to forgive his enemies.

## ELIJAH

The last of our four young volunteer missionaries, Elijah Stites Terry, came of a long line of illustrious Baptist pioneers. They were of Revolutionary stock and followed the westward trek into Ohio and the great Northwest Territory. Elijah Terry, a young man in his early twenties, came to St. Paul, then noted chiefly as a fur-trading post. Here he became a member

of the First Baptist Church. When James Tanner, a half-breed Indian, returned from an Eastern trip he induced young Terry to join him in a mission to the Indians, French, and fur-traders at Walhalla in northeastern North Dakota. James Tanner had a few months before walked on snowshoes in mid-winter a distance of some 300 miles to St. Paul to be baptized. The return trip from St. Paul to the settlement was made by dogsledges. Terry, strong and athletic though he was, would have perished of fatigue and freezing had not the mighty Tanner carried him like a child over mountains of snow to a wooded creek, where a fire was kindled and life restored.

Terry and Tanner in the flush of their holy adventure set to work with a will to build a mission school for the 1,500 inhabitants of the settlement. One beautiful June morning in 1852, axe in hand, Elijah Terry started for the forest to chop logs for the mission. A lurking band of hostile Sioux waited for him. Rifle shots rang

*Left: Rev. D. B. Spencer at his mother's grave in the Walhalla Cemetery Plot. She was shot by Indians while he was an infant. See page 361*

*Below: Portrait of Elijah Stites Terry, first Protestant missionary in Dakota Territory. Killed by Indians*



out. A war cry and flashing steel and Elijah Stites Terry lay bleeding, dead, and scalped, pierced with bullets and arrows. In the morning hour of his career his work was finished. Like the prophet Elijah of old, his spirit was carried on high in triumph.

The last survivor of the "Oberlin Band" of missionaries, who gave a total of 200 years of service to the Indians of the Northwest, has this to say of the experiences of the pioneers among the Red Men:

As I review those years of labor and think of the severe toil, especially of the earlier ones, laboring as we did for 14 hours a day in clearing and cultivating the ground; or in making perilous journeys—

sometimes camping out in the forest at night in the awful cold when the mercury stood at 40 degrees and more below zero; or in the heat of summer, when the mosquitoes were a perpetual torment, both day and night; in short, when I recall the trials and perils by land and water in those early days, I am gratefully reminded of the words of the Psalmist, "He shall give His angels charge over thee, to keep thee in all thy ways." But whatever the trials we had to undergo, I do not remember having heard one word of complaint.

The four men were well named. Although their years of service were few in number, they all felt it a blessed privilege to be permitted to preach the "unsearchable riches of Christ."



## THE LIBRARY

*Reviews of Current Books and  
Book Publishers' Announcements*



*The Shadow of the Broad Brim*, by RICHARD ELLSWORTH DAY. This life story of Charles Haddon Spurgeon, by the gifted pastor of the Hamilton Square Church of San Francisco, appears just in time for the Spurgeon Centennial. (See editorial on page 344.) And what a delightful book it is! Sincere, intimate, enthusiastic, yet well balanced, it is the result of a full year's research in the voluminous records of the great London preacher, and many years of spiritual saturation in his work. Dr. Day has written an absorbing account of the major events of Spurgeon's life, his forebears, his young manhood with its spiritual crises, how he began preaching at 16 years of age, how London found him at 19, how the multitudes crowded every building in which he preached at 21, and how for 40 years he fulfilled his marvelous metropolitan ministry. All this is told along with the story of his beautiful home life, his con-

troversies, his sermonic methods, his institutional achievements, his weaknesses. It is all illustrated with many delightful incidents. As one reads one is moved both to smiles and to tears. This book is a spiritual portrait. Spurgeon was "Heir of the Puritans," and only as such can he be properly appraised. He preached the same doctrines at the end as at the beginning of his ministry, and he withdrew with the Baptist Union over the beginnings of what we now call modernism. Because of his devotion to Christ and his richness of spiritual experience, Baptists all, conservative and liberal alike, will read this story with deep stirrings of soul. (Judson Press; \$1.50.)

*The Church of Today and Tomorrow*, by AUSTEN K. DE BLOIS. President W. S. Abernethy and his cabinet, convinced that the exaltation of spiritual values and the unification of separate groups in the

local church are essential to future progress, and also that to secure these ends there must be developed a more valiant leadership and clearer conception of Christian discipleship, invited Dr. de Blois to prepare a volume dealing specifically with this vital subject. Hence this book, whose discussion revolves about the four regulative ideas of unification and spirituality, leadership and discipleship as necessary means to solidarity and cooperation. The chief object of consideration is the local church, the functioning unit. "If this body possesses the elements of devout discipleship and wise leadership it will inevitably achieve a dynamic spirituality in worship and work, and a unification of forces for educational and redemptive impact." The subject is unfolded at length in twelve chapters; as, for example, What is a Church?, Leadership in the Church, the Church and Youth, the Church and the Community, the Church and



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World Relations, the Productive Church, and others. This shows the scope of the discussion. The author has definite views regarding what the church is and what it is not, what is its proper function and place in the world of today, and how it may discover and develop the leadership that is absolutely essential if it is to be a Kingdom-builder. He has had a wide experience with deacons and pastors and the different classes of members, and speaks with utmost frankness. If his vision of the church of tomorrow seems idealized in comparison with any basis of reality furnished by the church of today, we may attribute that to his kindly optimism and his belief that to point to the best is the true way to inspire to advance. Two impulses the reader will not escape—the missionary and the evangelistic. These ideas are basic and pervasive. This volume supplies a real need, and provides plenty of matter for both consideration and action. (Judson Press.)

**God's Turn**, by HENRY SLOANE COFFIN. This is the 18th in Harper's monthly series of sermons by famous American preachers. Its author, the President of Union Theological Seminary, is well known as a preacher, whose sermons are marked by freshness, clarity, insight and power. The first sermon, which gives the book its title, is an illustration by Dr. Coffin's happy facility in the choice of arresting topics. Several others show his gift in discovering and using unusual texts. Few would find Matt. 1:5 suggestive as a sermon text: "And Solomon begat Boaz by Rahab; and Boaz begat Obed by Ruth." But it is made a text for an illuminating sermon on "Faith and Faithfulness" which these two women respectively represent. "But the lad knew not

anything," I Sam. 20:30, is the text for a sermon on "Above All That We Think." Each of the ten sermons similarly illustrates this gifted preacher's ability to discover arresting truth. (Harpers; \$1.)

**The School of Charity**, by EVELYN UNDERHILL. This intensely practical book of devotion, by an author noted for her Mysticism, was written as a Lenten book for Church of England folk in London. Based on the Apostles' Creed, it deals with the great solid facts underlying all religion. It will help any sincere soul who wishes to realize in actual Christian living the things that belong to Christian doctrine. (Longmans, Green & Co.; \$1.)

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*When the Sun Rises*, by GEORGE D. OWEN. This is not a critical book and should not be read or approached critically. It consists of ten short addresses delivered to a tourist congregation by the pastor of a community church in Ormond, Florida. They deal with questions about God, the Bible, Suffering, the Dignity of Man, and were preached with the purpose of reenforcing the foundations of faith in many lives that

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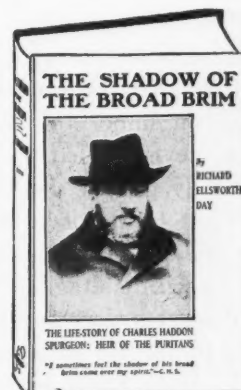
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## The Shadow of the Broad Brim

By RICHARD ELLSWORTH DAY

The religious world of today is celebrating the hundredth anniversary of Spurgeon's birth, and it is appropriate that such a popular, intimate sympathetic account of his life and work as this is should appear just now. The church needs again to come in touch with his sturdy, homely, reasonable evangelical teaching, and ministers should endeavor to learn the secret of the power that made Spurgeon one of the greatest preachers of all time. Doctor Day has lived and studied himself thoroughly into his subject, and out of his admiration and research has made a most readable book. His style is Spurgeonesque, and on the whole it is exactly the kind of book that Spurgeon would have wanted written about him.

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## THE CHURCH OF TODAY—AND TOMORROW

By AUSTEN KENNEDY DEBLOIS

It is unfair to say that our churches are half asleep, or that they are sadly inefficient; yet the conviction is general that they should be far more active than they are. But how? Ministers as well as laymen share this concern and are asking this question. Dr. deBlois, who comes to the task from a rich experience of many years as pastor of outstanding churches, here presents suggestive, practical programs of work, set in interesting discussions of what the church is and should be. The desiderata, spirituality, unification of forces, leadership, and the consecration of the membership, are underlying themes. The circulation and study of this book should help make for a revival of the church life of our — or any — denomination. It would be money well spent for a church to purchase a dozen or so copies and pass them around.

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have been suffering under the present strain. This purpose they doubtless achieved. (Revell; \$1.)

*The Sin of Being Ordinary*, by FRANK B. FAGERBURG, fifth of the interesting series of Judson Press Sermons, presents a type of sermonizing characteristic of the younger ministry of today. Topic and treatment are both calculated to arrest the attention. Religion is brought into close relation with the life of the listening congregation. These sermons by the pastor of the First Church in Los Angeles possess a peculiar quality. They are vital with personality. The subjects disclose the originality. The first sermon gives the title to the volume, "The Sin of Being Ordinary," which means

that the Christian should be *different*. Then come, "The Worm's-Eye View," "Treasures of Darkness," "Three Sneers for Christianity," "Spiritual Aërophobia," and others. All have to do with a religion that is living and reverent. Dr. Fagerburg is gaining a wide influence in his leadership of a great church whose pulpit was made famous by Dr. J. A. Francis. These sermons show acquaintance with modern developments in science, art, literature and philosophy, knowledge also of Scripture, theology and history; they deal fearlessly with current theories and attacks upon the church and Christianity; they identify the preacher in the pulpit with the people in the pews, all seeking to know and do the will of a loving God. (Judson Press; \$1.)

## Convention Comment

IF EVER A PRIZE should be awarded for courtesy in a presiding officer, we would vote unanimously for Dr. W. S. Abernethy. Always sweet-tempered, considerate, courteous even when a rude newspaper photographer blazed a flashlight in his face as he was ruling on important and controversial points of order, never ruffled, ever smiling, he calmly and cheerfully guided the Convention through one of the most tumultuous and complicated parliamentary sessions in its history. "Let's all be patient," said he with contagious serenity at a session when the delegates were anything but patient. "We are going to get this parliamentary tangle straightened out." With gavel and with smile he maintained poise and peace.

\* \* \*

HUMOR WAS IN ABUNDANCE at this Convention. Many incidents brought hearty laughter, left good feeling all around, and helped to ease the strain during the long debates. On one occasion about a dozen people had been debating most earnestly when Secretary Levy interrupted in order to announce that a delegate's car in front of the Masonic Temple carrying a California license plate 69248 "had not been shut off!" Of course the announcement temporarily "shut off" debate. During another discussion a delegate on the floor could not be heard in the gallery. From the back row came the cry, "We can't hear!" The President responded, "I think he is about through now." Quickly rejoined the floor delegate, "No, I'm not. I have lots more to say." And he proceeded to say it, but in louder tones so that all could hear. A later announcement by Dr. Levy, which he promptly corrected after the laughter had subsided, was that a Christian Center luncheon would be held at "The Old Horse Inn." The correct place was "Old House Tea Room." It obviously carried different implications. When a delegate from the rear of the hall called out, "Why don't we vote?" President Abernethy promptly replied, "Because these debaters keep on interfering." After a long argument over a section in the Report, Rev. C. L. Seasholes proposed that a special committee consisting of R. L. Hudson, A. W. Beaven, O. R. Judd, and Mrs. K. S. Westfall retire and *bring back something that we can understand*. Perhaps the most humorous incident oc-

curred when a photographer slipped up to the stage and with customary flashlight paraphernalia attempted unawares to get a snapshot of Rev. A. J. Hudson as he was speaking. By some mischance the flash bulb exploded much to the embarrassment of the photographer and the hilarious amusement of the crowd, for the explosion occurred at precisely the moment when Mr. Hudson had finished.

\* \* \*

A WOMAN SUDDENLY BECAME ILL at the Sunday missionary session and was carried out to the temporary hospital just off the mezzanine lounge. The nurse soon discovered that something more than she could do was necessary. So she sent an emergency call to Dr. C. W. Kemper, who was presiding. He promptly interrupted Miss Gertrude Anderson of Burma, who was speaking, and asked that any doctor in the audience go immediately to the temporary hospital. A few moments later three young women walked into the hospital and, to the surprise of the nurse, quickly revived the stricken woman. When it was all over and the patient was sufficiently recovered to return to the auditorium, the nurse said, "It is lucky you came. I asked the President to call for a doctor, but apparently there was none in the audience." Imagine her astonishment when the three women introduced themselves as Martha Gifford, M.D., of Burma, Clara Leach, M.D., of China, and Dorothy Kinney, M.D., of Assam. Medical missions now have a new meaning for nurse as well as patient.

\* \* \*

FOR THE 14TH TIME in the past ten years death invaded the ranks of the Publication Society. At Rochester Dr. J. Sherman Wallace had just finished speaking at the alumni reunion of the Colgate-Rochester Divinity School on Monday evening, May 21st, when he was stricken with a cerebral hemorrhage. He was rushed to the hospital and died at two o'clock Wednesday morning. After several notable pastorates in the West, Dr. Wallace joined the Publication Society staff in 1923. A year ago Dr. Owen C. Brown (see MISSIONS, June, 1933, page 348) was promoted to the Executive Secretaryship. As his successor, Dr. Wallace was appointed Editor of Publications for Young People, a position which he filled with singular ability and success.





# The Eternal God

Quotations from the Four Devotional Addresses by Daniel H. Clare

## Our Unwearied God

THE great prophets were "spiritual astronomers" and the planetary truths towards which they direct our gaze were never so essential to faith as today. Our prophet bids the disillusioned people turn their eyes to the stars and he reminds them that the God who created them is a God who "fainteth not, neither is weary."

The divine energies are inexhaustible. God is never appalled nor discouraged by the magnitude of His task. Not only is He unwearied by His creative work, but also in fulfilling the purposes of His will which are being worked out through the processes of human history. More than this, it is the glory of His character that He is unwearied in the face of human sin.

We do not know what social structures may be reared or what political entities may arise to meet the changing needs of men, but our confidence is in the Eternal God, overruling all and guiding all.

## Our Upholding God

IF GOD is to mean anything more to us than a vague, indefinable hunger of the soul, He must by the necessity of His character be a God whose help is available for human need. To such a God all scripture bears eloquent witness.

We do not honor God by making Him only an object of worship and adoration. We must lay hold of the resources of His power.

It is abhorrent to think that it does not matter if faith in such a God is an illusion so long as the heart is made strong. We would rather perish and go down in helplessness to "dusty death" than to rise to heights sublime under the inspiration of a lie.

All the history of the Christian faith, all the testimony of Jesus, all the records of those who "from weakness were made strong" bear witness to the reality of a God who "upholds with His trusty hand."

## Our Hidden God

THERE must be for finite men that which is incomprehensible in God. He must inevitably transcend our highest thought. It is a comfort to know that it is impossible to form a conception of Him nobler or more wonderful than the reality.

We have the sense of being baffled when we try to understand God's relations with His world. We

meet events and experiences which seem to shriek against every concept we form. The vastness and complexity of the scale on which God is working often blinds our eyes to His presence. The life of humanity is full of surprises. Human history unfolds in mystery and tragedy working towards great ends by strange and hidden processes which only divine wisdom can guide and control. All human predictions and expectations go astray. The most penetrating insight proves blind.

Looking back upon the path along which humanity has been led towards the great consummation of the purposes of God, we shall exclaim with those people of long ago, "Verily, Thou art a God that hidest Thyself."

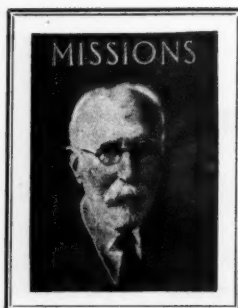
## The Firm Foundation of God

AT SUCH a time as this everything is tumultuous with change. The questions evoked by the new knowledge are brought to bear upon the intellectual formulations of our religious beliefs. Paul reminds us that there are such things as eternal verities. No matter what men think about them or do with them. God is what He is, though empires rise and fall like billows, and democracies are blown away like desert sands. "The firm foundation of God standeth."

Paul pictures a great foundation or corner stone and on it are two inscriptions like covenant seals. "The Lord knoweth them that are His." Here is a changeless truth. God knows His own. He knows them in their waywardness, their imperfect striving and their mistaken loyalties. How careful this ought to make us in our judgments and criticisms. We are blinded by our differing theological ideas.

The other inscription is "Let every one that nameth the name of the Lord depart from unrighteousness." Surely here is an imperative over which time has no power. It will be true ten thousand years from now. It will always be right to do right. Moral goodness and moral beauty are eternal realities. Unless we stand on this truth it is in vain to look for help to our God.

In the spiritual conquest of the world, whatever difficulties may arise, who can doubt that in the indomitable faith in the character of the living God revealed in Christ men and women of spiritual stature will arise to conquer them in His name?



## The Editor Emeritus says:

### The Carey Centennial

SO LONG as romance lives, so long will the story of William Carey be told. The 100th anniversary of his death will be observed June 9, 1934. Consider this summary of achievement reaching back to Carey, whose name will ever stand at the head of the missionary roll of pioneers and heroes: Carey started the movement that aroused England; that spread from England to America; that not only gave origin to the Baptist Missionary Society of England but to the long list of other organizations which rapidly followed—the London Missionary, the Scottish societies, the Church Missionary Society, the British and Foreign Bible Society. In 1816 the Methodists came in, and the General Baptists. America felt the impulse, and as early as 1800 Pastors John Williams of New York and Thomas Baldwin of Boston corresponded with Carey and sent him financial help. So that by 1834 the English Baptist Society, Carey's child, was the first-born of fourteen missionary societies, besides others continental and American.

Ten years ago, when the "Life of Carey" by his great-grandson was published, it answered for the first time a question that had long puzzled me: How did it happen that William Carey became a Dissenter and a Baptist? It was a vital point, but evidently the biographers did not know. It waited for the grandson to delve into the records and discover the facts. Since Baptists certainly ought to be familiar with these facts, I condense them here.

William Carey was born August 17, 1761, in a small Northampton village. He was strictly brought up in the Established Church. His father was village schoolmaster. The boy's routine included parental Bible drill, regular church attendance, and choir-boy drill. At fourteen, in 1775, he was apprenticed to a shoemaker for seven years; a master who belied his church profession and by his hypocrisy sickened the boy of religion. He fell into bad company, from which he was rescued by a fellow apprentice, one John Warr, who shared his workshop and attic, and whose saving connection with Carey was first discovered by the great-grandson. Warr was an earnest Christian, but he belonged to the Dissenters. His grandfather was founder of the Independent Church near Carey's home village. This

made the crisis for Carey. At last he consented to attend a Dissenter prayer-meeting.

It was a stirring period in history and young Carey was deeply interested in the revolutionary events. The King, alarmed at American reverses, proclaimed Sunday, February 10, 1779, a day of national fasting and prayer. John Warr induced Carey to go with him that day to the little meeting-house for the first time. There he heard a sermon that decided him to follow his conscience and join openly these despised Dissenters. We can hardly realize what it cost him to be the first of his family to leave the Established Church and all his early associations, but from this decision, once made, he never turned back. He was now a Dissenter, but not yet a Baptist.

Then one day he heard a sermon on baptism. This led him to search the Scriptures. He became convinced that "the ordinance was appointed for conscious faith and consecration." That settled it for him, and at six o'clock on the first Sunday morning in October, 1783, William Carey, journeyman shoemaker, was baptized in the river Nene at Northampton by Rev. John Ryland, the Baptist pastor and later his strong supporter.

So William Carey became a Baptist, at the age of 23. Momentous consequences followed, which can only be hinted here. The Baptist independency enabled Carey to develop his unusual gifts as an evangelistic preacher, and for nine years he grew in the pastorate, while the missionary fire "burned in his bones." He was ordained in 1787. He wrote the *Enquiry*, the first and never surpassed review of the world conditions of heathendom; and this, in connection with his "deathless sermon" preached at Nottingham Association in 1791, stirred the English Baptists to action, and brought the formation of the Baptist Missionary Society, the first voluntary association of private individuals for missionary purposes in modern times. The Society's birth was at Kettering, October 2, 1792. There was no Baptist union at the time. The fraternal spirit of the body is shown in the resolution, as follows:

Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen.

The leaders were all young men—Ryland 39, Sutcliffe 40, Andrew Fuller 38, Carey 31, Pearce 26. Carey was the inspiring enthusiast, considered a madcap visionary by the elderly conservatives.

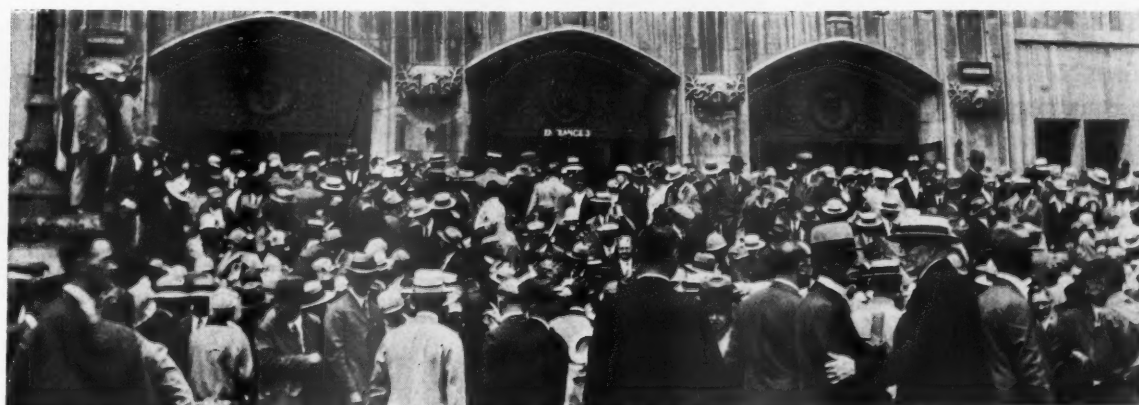
Now the decision came home to Carey, and he announced his purpose to go to India in 1793 as the Society's missionary. He had been for 32 years preparing for this, and he faced 40 years of service in India. Out of his missionary passion and persistence great results were to come. His work in Serampore and Calcutta was as phenomenal as his influence in England, and his linguistic ability still remains unrivaled. He was within two months of being 73 when he died, on the morning of June 9,

1834, "with tranquil trust in his crucified and glorified Saviour." He said he had scarcely a wish ungratified. His Bengali Bible was revised, he had seen the suttee banned, the color-bar removed from the civil and military service, Christianity freed from restrictions and recognized, Serampore College without disqualifications of caste, color, country or creed. His years were satisfied with good. Like Paul, he had passed through great tribulation into the peace of victory.

NOTE.—Readers who keep back numbers of MISSIONS on file should read again the review of "The Life of Carey," by his great-grandson, which Dr. Grose wrote in 1924. It appears in the issues of April, May, June and September of that year.—ED.

## CAN YOU IDENTIFY THIS PICTURE?

*MISSIONS will give a year's subscription to the first three persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.*



*The above picture has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling where the photograph was taken? In fairness to all contestants it should be stated that the upper part of the picture has been removed because it carried a caption that would have made the scene instantly identifiable.*

Owing to the varying dates in delivery by the post office throughout the country, the date when the magazine arrives and the date of the postmark on the return envelope are determining factors. Contestants should therefore indicate *the precise date when the magazine is received.*

*Address MISSIONS Picture Contest, 152 Madison Avenue, New York City*

For the correct title to the picture in the April contest and prize winners, see page 383



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Christian Nurses Carry the Message

The year just past has been a good one for us in Ningpo, and certainly one of the happiest I have ever had. It is so inspiring to see the changes in our girls. Most of them are non-Christians when they come to us, and after three years under Christian influence it is hard to realize they are the same girls. During the year 28 persons connected with the hospital were baptized, and 23 of these were nurses. Six of this number came to our school two years ago, never having heard the story of Jesus. Now they are some of our best and most dependable nurses. One was disowned by her family when she was baptized. She is now connected with the Public Health Bureau of Nanking and is working in the country villages where the opportunities for telling the gospel story are limitless.

We have two full-time evangelists, one man and one woman. Their work consists of teaching the Word of God to the patients in the wards and to those who come to the clinic for treatment, calling in the homes of the people who have been discharged from the hospital, and holding night classes for the servants. They are also responsible for two services on Sunday and one on Wednesday night in the hospital chapel. Our Superintendent of Nurses, too, is a real evangelist and has had a splendid influence.

Last year we graduated seven nurses. One of our recent graduates has gone to Kansu Province, far to the northwest, where there are very few nurses and where the need is great. Another of our girls



*Top to bottom: A Chinese baby in his high chair; Vacation days, Ningpo; Widow of a South India preacher*

went to Yunnan Province and is working among the mountain people. There is no hospital and no doctor in the whole district, and she is ministering to the physical needs of the people in the best way she can while she tells them the gospel story.—*Myrtle M. Whited, Hwa Mei Hospital, Ningpo, China.*

## A Sunday in South India

Our annual Taluq Associational Meetings were held this year in a far-off village. I say "far-off," but really it was only 23 miles distant. The trip took two and a half hours in our car, for the roads were so bad. We had to stop many times to cut off limbs of trees, dig away mounds of earth, remove rocks, and be on constant guard for thorns. One little village entertained us and was the happy host to over 100 people. During the meetings we organized a church and chose deacons.

We lived in tents. Mrs. Curtis and the only other white people in a radius of 30 miles came with their children. The children are quite a drawing card, for the people have never seen white children.

On Sunday we had a full day. I thought of that hymn, "Oh, day of rest and gladness," and almost decided that I had doubts as to the "rest." We went to the session at 8 o'clock and stayed until 12:30. It was a combined service of Sunday school, examination for baptism, organization of the new church, church service, harvest festival and many hymns and prayers. At this harvest time people bring their gifts. They gave gladly, and when their names were called they brought their gifts to the front of the church.

In the afternoon there were more harvest festivals from several nearby villages and a sermon and a women's meeting. All this lasted from 3 until 6:30. Then in the evening we had more meetings, and at 11 o'clock that night we held a communion service.—*Florence Rowland, Vinukonda, South India.*

### We Go to Jail

It all began very simply—our work at the jail. One afternoon a group of Chinese and a few missionaries were waiting at the bus station for the arrival of one of our missionary families who were returning after furlough. Since we were there an hour ahead of time, someone said: "Let us go to jail"—meaning, of course, to visit.

Our woman doctor and our Superintendent of Nurses had a vision of the work they could do there. Now they hold Sunday afternoon services regularly. Usually two women from the church go with them, one ministering to the women and one to the men. There are about 160 prisoners.

For a special service several of us went along, as well as our pastor. After the medical clinic the prisoners gathered in the courtyard. My heart ached as I saw many of these men dragging their heavy chains about their ankles. The pastor gave a very fine talk and the men listened attentively. We gave out 30 New Testaments.

We brought for each prisoner a little gift prepared by two fine girls, and I can yet see one old man standing there turning the package

over and over, fondly looking at it, hesitating to spoil its beauty by opening it. A prayer went with each package, that this little gift of love may kindle the spark in their hearts. Just before we left we were happily surprised as one of the guards brought to us a long sheet of paper on which a man, who is in prison probably for life, had recorded the extent of his guilt and expressed his desire to accept Jesus Christ. When I see these two young women go out into this service and know that personal feeling has been put aside because of the indwelling of Christ, I can't but wonder how very wonderful lives of men and women can be when they belong to Christ. Pray for this work by these Chinese Christians.—*Katherine Muehl, Shaohsing, East China.*

## TIDINGS



## FROM THE FIELDS

### Christian Advance in Central America

#### A Remarkable Report

The Cranska Memorial Hospital in Managua, Nicaragua, sends a remarkable report for the year ending March 1, 1934. With a staff of one doctor and two American nurses for the greater part of the time, the hospital has cared for 6,292 clinic patients, 11,135 treatments and consultations, 382 hospital patients with 3,732 hospital days and 177 operations. Dr. John S. Pixley, director of the hospital, writes:

This report shows a substantial increase over that of last year. The hospital has practically doubled its activities and the clinic has increased about one-fourth. Looking back over the year it would seem impossible to

increase any more unless we can have more help. In fact several times we have had to refuse work because we could not do it. We have to control the clinic by setting rigid hours for consultation, but patients for the hospital just have to be turned away when we cannot care for them.

To estimate the true amount of spiritual work done is more difficult. This much we know, that seven of every eleven patients treated have attended services at the hospital, and that there have been over 6,000 different people for treatment. That means that probably some 4,000 different people have heard the gospel at the hospital. Of course a goodly portion of these are already believers. We have no means of estimating how many are not. There have been 342 patients who have confessed to believe. Although it is ab-

surd to think that half of these were true believers, nevertheless their confession shows they are interested, and we can be sure that some of them are real. We have as yet no system of dealing with the hospital patients, but it is refreshing to see how many of them read the Testaments put on their desks. This cannot help but bear some fruit.

Any report of this year's work would be incomplete without mentioning Dr. A. David Thaeler of the Moravian Mission in Bluefields on the Gulf Coast of Nicaragua. He was in Managua for six months this past year and he worked with us as if he were one of our missionaries as soon as he learned enough of the language to do anything.

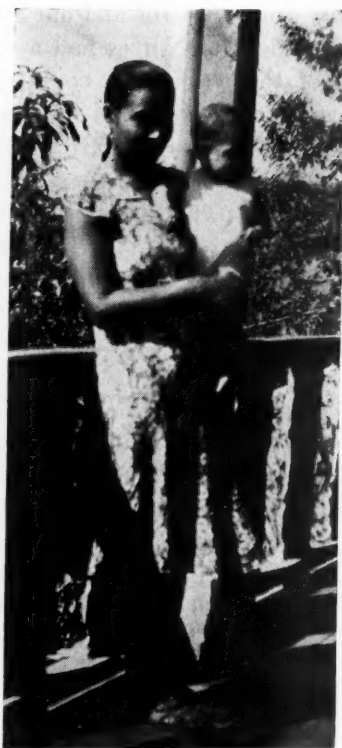
For all this labor he would not accept a cent, even though he did all the work for one week while I was sick. We owe him much.

### A Fish Bone and a Candle Flame

Some of the cases that come to our clinic are unimportant as far as physical illness is concerned, but no matter how small the complaint we have an opportunity to show our interest in the patient's welfare and our readiness to help. A girl came to me one night with a fish bone in her throat. She had been to a doctor who told her that he would not have time to remove it until morning. When we removed the bone her gratitude was touching.

No less was the gratitude of the woman who brought for treatment her badly burned child. The little one had been placed in a hammock with a candle burning on the table nearby, while the mother went out into the *patio* to wash clothes. Hearing the screams of the child the mother arrived to find the ropes of the hammock burned and the child lying on the floor enveloped in flames.

Our aim is not to make money to support a clinic, though we have been enabled to do that. We have not tried to acquire a great patronage but rather to demonstrate by word and deed Christ's principle of love to our neighbor. Hope and



*Two patients at Clinica Bautista, Santa Ana, El Salvador*

faith have lighted up the faces of some who had come to feel there was no one who cared what became of them. We are treating a helpless old man in a windowless room in one of the poorest *mesons*. He had become embittered because of his long illness as well as that of his wife. After treating him a couple of days, I asked if he had no friends who could help them. He said, "People have friends only when they are well."

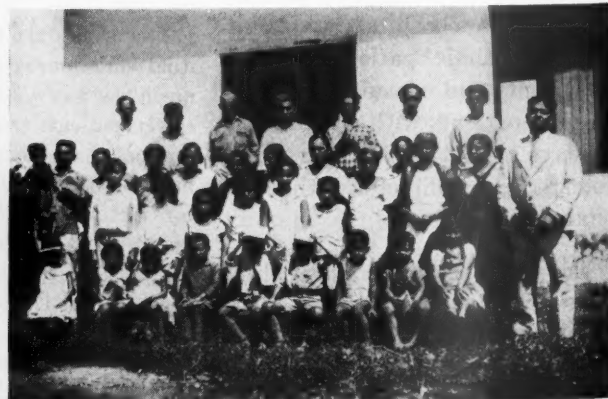
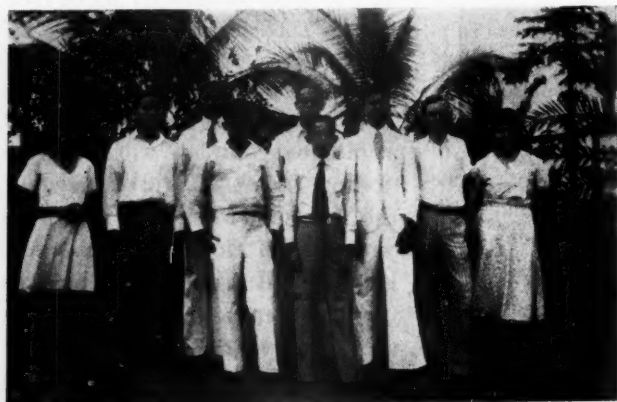
We asked one of our deacons to visit them, and he has been doing all he can to lift some of the load.

This is the type of service that fills our days. Many enquire as to our motive. Is it political, mercenary? These learn, through our deeds of mercy, that there is a Light shining in the darkness.—*Maude A. McCarter, Santa Ana, El Salvador.*

### Four Hundred Members Have No Church Building

This year a steady growth has been seen in the work of the Baptist church in Managua, Nicaragua. Our pastor, Don Arturo Parajón, and his gracious and talented wife, Doña Beatriz, are beloved. We have an active Woman's Missionary Society, a vigorous B.Y.P.U. now using the group plan with good results, a church membership of over 400, and a Sunday school with an average attendance of 425 each Sunday, but *no church building*. We certainly need one, and are working and praying for it. We now have, in cash, \$4,768.51. This year we bought a lot in the east end of Managua for \$135 and built a small chapel costing \$323 for one of our new Sunday schools.

During the vacation months we are conducting three daily vacation Bible school.—*Annual Report of Missionaries in Colegio Bautista, Managua.*



*Left to right: Students at Colegio Bautista, Managua, Nicaragua; Mission Sunday school at Managua*



## THE CONFERENCE TABLE

### Women at the Convention

FOR the first time since the Kansas City Convention in 1931, the women were able to hold Board meetings and to meet together to discuss the problems of the societies. Every district was represented. All returned home with new inspiration.

#### FORUMS

Three forums were held. The first two considered the future of women's work in the denomination. They were conducted by Mrs. A. L. Dunlop of New York, Chairman this year of the Committee of Conference. After calling upon the two Presidents, Mrs. George Caleb Moor and Mrs. Howard Wayne Smith, the discussion was turned over to those who wished to speak. Owing to the fact that *The Watchman-Examiner* has given so much space to a discussion of the proposed merger, those present were well informed.

The third forum took the form of a two-hour discussion of promotional and educational plans. Encouraging reports were received from the Noble sisters regarding the W.W.G. and C.W.C. After a report of Missionary Education by Miss May Huston, awards were made. In the Reading Contest, Northwestern District, with a total of 19.76 points, received the Traveling Libraries. South Pacific was a close second with 19.51 points. In Missionary Education, Columbia River received the Loving Cup for the excellence of their work. Their points were .555. South Pacific again was second with .483 points. In both cases the points were won in proportion to the resident membership.

Mrs. Orrin R. Judd reported for the joint work done by the Civic

Committee. Important as is the work along temperance lines, Mrs. Judd is urging that the Civic work have a broad outlook. The Chautauqua Conference this year will hold a valuable forum on Citizenship.

Mrs. Stephen Leshner reported the progress of the new experiment along College Counsellor lines, which the two Women's Boards undertook in cooperation with the Board of Education.

Of course, the most valuable part of the Forum was the discussion of problems of the women in local circles. Many suggestions and inspiring plans were given. One woman suggested an Atmosphere Chairman who should collect pictures, clippings, posters, curios, etc., to be used in connection with various missionary meetings. The women who collect the material become interested, and the background thus provided helps to give

an excellent atmosphere to the program.

Many suggestions were given for increasing the subscriptions to *MISSIONS*. This magazine is invaluable to the woman who is really vitally interested in the missionary program of her church. In it she finds all the latest information about plans and she also gets the latest materials for programs.

One of the questions which occupied a good deal of time was "How can we get the uninterested woman interested?" Many suggestions were made, but the important solution was to give her something to do. Of course there is always White Cross, and there is always committee work and program work. Moreover, rotation seemed to be the cry of the present day. No longer is it popular for the women to have one person hold a position for 20 years.

#### THE WOMEN'S BANQUET

The flowers and cordial welcome which have greeted us everywhere in Rochester were again in evidence at the Women's Banquet at the First Baptist Church. About 500 women were present, including nearly 60 missionaries, all of whom were introduced. Mrs. James A. Small, the gracious Chairman of the Woman's Committee, presided and introduced Mrs. W. S. K. Yeaple, the Toastmistress. At the speakers' table were gathered Mrs. Howard Wayne Smith and Mrs. George Caleb Moor, Mrs. W. S. Abernethy, and members of the Committee of Conference. The speaker of the evening was Mrs. Grant M. Hudson of Michigan, who appealed to the women to become more fully informed on the present-day political situation. She emphasized particularly the part which Christian women should have in the proper use of motion pictures and in temperance education and law enforcement.

### BAPTIST PERIODICALS

#### for BAPTIST CHURCHES

*They train for Baptist leadership  
They help our churches to keep in line  
with the entire denominational program.  
They are Biblical, evangelistic, practical.  
They meet the pupils' needs.  
They help teachers to be better teachers.*

*It is as important to have Baptist  
periodicals in the class as it is to  
have a Baptist pastor in the pulpit.*

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# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Missionary Education for All Baptist Young People

In response to many inquiries, the Department of Missionary Education has just issued a free pamphlet entitled *Missionary Education Materials for all Baptist Young People*. Of whatever name or affiliation, Baptist young people will find in it the answer to their needs for missionary information including missionary reading, missionary programs, and mission study groups. A great variety of materials has been assembled.

### The World Wide Guild in the Program of Religious Education

This is the title of a new syllabus prepared by Mrs. Margaret Holley Tuck for use in the teaching of the Guild Book, by Alma J. Noble. This syllabus together with the use of *Into all the World*, for background reading, by Casselman, meets the training requirements of the Standard Leadership Training Courses. For a number of years this book has been taught in the Baptist Summer Assemblies for assembly credit. It now qualifies for standard credit, and is heartily recommended by Rev. A. J. R. Schumaker, Director of Leadership Training of the American Baptist Publication Society, and by the Department of Missionary Education.

For copies, send to Rev. A. J. R. Schumaker, 1701 Chestnut St., Philadelphia, Pa., or the Department, 152 Madison Ave., New York. Price 20 cents.

### New Missionary Programs

The Department offers to Baptist young people's groups a booklet containing two sets of five programs, one foreign and one home, based respectively on *World Tides in the Far East*, by Basil Mathews, and *Out of the Far East*, by Allan A. Hunter. These

two new study books will be used by many young people's groups in study classes. Those following the missionary meeting plan will find these programs very valuable for program meetings. Questions for discussion are listed in connection with each program. The author of the programs is Mrs. Margaret Holley Tuck. Order from the Department or the Publication Society. Price 10 cents.



Livingstone Chapter at Lebanon, Ohio. Rev. H. S. Mabie, second from the right, is High Counsellor

### Programs for Mission Circles

Two of the most popular program makers among Baptist women have consented to prepare suggestions for use in missionary meetings, either women's circles or the prayer meeting group which has a monthly missionary program.

*Suzuki Looks at Japan*, by Willis C. Lamott, is the basis for programs prepared by Mrs. G. Howard Estey supplemented by a packet of leaflets on Japan.

*Orientalism in American Life*, by Albert W. Palmer, is the book from which Mrs. Augusta Walden Comstock draws most important information, illustrated by a packet of leaflets on Orientalism in America.

These packets and programs are of importance to leaders of study classes as well as to program makers. Price, 10 cents for each series, 5 cents for each packet.

### The Christian Internationale

*The Christian Internationale* (30 cents) is a particularly helpful manual to be used by leaders of *World Tides in the Far East*, by Basil Mathews, and *The Christian Message for the World Today*, a symposium edited by Dr. A. L. Warnshuis. Such questions as nationalism, communism, and a Christian adjustment to all other social forms are discussed and supplemented by quotations from other sources, making a particularly fine course for students.

their church they presented a fine program on early Baptist history in Ohio. The accompanying picture shows the Chief Counsellor and members of the Chapter standing outside a historic monument erected to the memory of a pastor emeritus in this church who died at the age of 90, after a continuous pastorate of 30 years.

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The Carey Chapter of the First Baptist Church, Cambridge, Mass., issues a four-page chronicle giving interesting items about the personnel and activities about the Chapter. The art work on the front page of the paper, showing their own Royal Ambassador emblem, is worthy of note. This Chapter, during Easter week, had charge of a special church service in which a goodly number of boys participated.

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We have just received from Rev. Raymond V. Humphries, our High Counsellor for West Virginia, some very interesting bulletins describing their plans. We commend the ingenuity and initiative of this High Counsellor.

© © ©

The total number of Royal Ambassador Chapters now enrolled is 673. In addition to those enrolled, there are many groups of boys using the materials of our Royal Ambassadors, but who have not yet been officially enrolled. The total membership of the 673 Chapters is approximately 15,000.

## ROYAL AMBASSADORS

### Banner Awards

Beginning with 1930-31, the Department of Missionary Education has awarded three gold-lettered, blue-silk banners to the three states showing the largest percentage increase of Royal Ambassador Chapters, on the basis of the total number of churches.

For the group of states having under 100 churches, the banner this year goes to South Dakota. Rev. John Jensen of Centerville is the High Counsellor. North Dakota receives honorable mention. Rev. Ellis L. Jackson of Bismarck is the High Counsellor.

For the group of states having over 100 churches, and under 200 churches, the banner goes to Oregon. High Counsellor is Rev. F. R. Daehler of Baker. Southern California receives honorable mention. Rev. Horace Cushing of Inglewood is the High Counsellor.

For the group of states having more than 200 churches the banner

is awarded to Massachusetts, which now has the honor of permanent possession since it has won this for three years. High Counsellor is Mr. Leland W. Kingman of Reading. New Jersey receives honorable mention. Rev. W. J. Cusworth of Union City is the High Counsellor.

The banners were displayed at the Northern Baptist Convention, and during the year will be placed in charge of the High Counsellors, who will make use of them in public meetings, conferences and rallies. We offer our congratulations!

### From the R. A. Mail Bag

The Livingstone Chapter, No. 387, is located at Lebanon, O., and the Chief Counsellor is Rev. H. S. Mabie, also the High Counsellor for Ohio. Seventeen members of this Chapter recently spent an afternoon in the old Lebanon Cemetery, identifying pioneer graves. At the evening service of

### Features in This Issue of Special Interest to Boys

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## WORLD WIDE GUILD

### Was It You?

Some one started the whole day wrong  
—was it you?

Some one robbed the day of its song—  
was it you?

Early this morning some one frowned;  
Some one sulked until others scowled.  
And soon harsh words were passed  
around—was it you?

Some one started the day aright—was  
it you?

Some one made it happy and bright—  
was it you?

Early this morning we are told,  
Some one smiled, and all through the  
day

This smile encouraged young and old  
—was it you?

—Stewart I. Long.

There is more truth than poetry  
in those verses, and it behooves  
us all to stop a minute and think  
about it.

May MISSIONS gave the titles  
of this year's study books. Teen-  
age programs will be prepared by  
Evelyn Andrews under the title  
*Lanterns in the Wind*. Junior  
programs by Virginia Edsall Giffin  
are entitled *Tints and Prints*.  
Senior chapters, as usual, may use  
programs prepared for the women,  
or make up their own. For busi-  
ness and professional groups we  
suggest *Building the Wall*, which  
is free and planned by the Confer-  
ence Committee. An insert page  
in the *Three Projects* folder out-  
lining the new alternate Project  
for Seniors will be available for a  
slight additional charge.

*The Lord's Prayer Symbolized  
by Candles* is a very lovely new  
candlelight service, which is 5  
cents. It was written for Welsh  
Association, Eastern Pennsyl-  
vania, and given at the State

Guild Rally in Harrisburg. Order  
from 218 Lancaster Ave., Buffalo,  
N. Y. Three short plays on Japan  
may be secured from 152 Madison  
Ave., New York City. They are  
all 25 cents each, and these are the  
titles: *Sunlight or Candlelight*, by  
Willcox; *The Other Point of View*  
and *Adoption*, both one-act plays,  
by Sugimoto. *Guild Goals* ex-  
plains all other activities.

Now, we're off for the best year  
yet!

*Faithfully Yours,  
Alma J. Hobbs*

218 Lancaster Ave., Buffalo, N. Y.

### Ohio's Fifteenth!

Ohio celebrated its 15th Guild  
Convention in Granville, April  
6th-8th. The doors of the Deni-  
son "Dorms" swung wide to wel-  
come more than 400 delegates.  
The Granville Guild Chapter, the  
women of the church, and the pas-  
tor left no stone unturned in the  
way of hospitality. Ohio's new  
State Guild Secretary, Miss Ethel  
McDanel, planned an inspiring

program which was carried out  
with dignity and poise. Colum-  
bus Association presented an origi-  
nal play, *The Challenge of the  
Movie*, which reflected Fred East-  
man's investigations printed in  
*The Christian Century*. Satur-  
day evening's great event was the  
Royal Banquet, which was alto-  
gether lovely. There were heralds,  
ladies-in-waiting, duchesses, prin-  
cesses, the court jester, queen and  
empress dowager, all arrayed in  
royal habiliments made by the  
church women. Mrs. Eubank  
was the banquet speaker, and  
other guest speakers were Mrs.  
Kinney, Miss Meline and Alma  
Mater. Perhaps the high spot of  
the Convention was the beautiful  
reception given by President and  
Mrs. Avery Shaw in Stone Hall.  
They were assisted by several  
wives of the faculty, and it was a  
charming and delightful affair.  
Dr. Shaw's message to the girls  
Friday afternoon on "Things  
Which Count Most" will not soon  
be forgotten. Is Guild work in  
Ohio still going strong? Do such  
Guild Conventions pay?

### House Party at Bacone!

Something new again! The  
Guild at Bacone College enter-  
tained the newly organized Kiowa  
Chapter of Mountain View, Okla.,



*Guild House Party, Bacone College*



*World Wide Guild Convention at Bayamo, Cuba*

for a week-end House Party. Our missionary writes enthusiastically:

"We started early Saturday morning, Mr. King, Margaret and I, with four other girls in our car, and Mr. George Hunt and his wife taking another group. We were welcomed warmly and joyously at Bacone by students and faculty. Sunday morning we attended Sunday school and B.Y.P.U. groups. At two o'clock we had a W.W.G. meeting in the beautiful Art Lodge. It is such a very interesting building, with Indian furnishings, chairs (made by Cherokees), rugs, pottery, beadwork, blankets, and the fascinating chimney built of stones brought from all over the United States. The one thing not made by Indians is the baby grand piano! After the welcome by a Bacone girl, we voiced our appreciation. Marie Tineyuyah, our president, introduced our Aim-day-Co girls, and Lutie Goombi, in her exquisite buckskin Indian dress, gave in Indian hand talk the interpretation for a Kiowa Indian

song which our girls sang. The Bacone girls gave a fine little program, and at its close we all sang 'Follow the Gleam.' It was thrilling to be singing it with girls from so many different tribes! A dainty tea was served, making a delightful ending for the afternoon. In the evening Mr. King preached and President Weeks asked for songs in the different languages, Kiowa, Creek, Cherokee, and Crow. This was indeed the end of two perfect days."

#### **Cuban Guilders Go to the Convention**

Look at the picture of these Guild girls who were delegates to the Cuban Convention last March. No wonder Miss Allport is proud of them in their Guild costumes. One afternoon following the session they had a social time with a short program and refreshments. The girl in the center with long curls read an original poem dedicated to the World Wide Guild. She is a member of the chapter at Manzanillo. The chapters in

Cuba have sent \$5.50 toward our Guild Friendship Gift. Miss Allport sent a book of 21 pages, the translation of five plays into Spanish which she did herself for the use of her chapters. Such is the untiring devotion of our missionaries. Who of us can match them?

#### **A Substitute for Bridge**

Something different was accomplished by the Guild at Newberry, Pa. This was a Patchwork Tea. Each member was responsible for a table of four, three guests and all the appurtenances. Each table was given four patchwork blocks exactly alike in character. At a given signal all began to piece their blocks. A prize was given the first to finish and a consolation prize to the last. The blocks were later made into a quilt and given to some worthy cause. This chapter has qualified for the sixth year in the Reading Contest, overpaid its apportionment by \$10, making a total of \$60 for the Friendship Gift. Altogether it is just about 100% efficient.

## Guilders and Crusaders at Rochester

AT the 7th Annual Conference of the World Wide Guild in Rochester, May 22nd, ten states were represented by nine State Secretaries and two District Secretaries. The Conference and Banquet were held in the Baptist Temple, and the local Committee, Mrs. F. G. Sayers, Chairman, was most gracious in carrying out every wish.

Devotional periods were conducted by Eleanor Gamble of North Dakota and Violet Hoener of New Jersey. City, Association, and Vesper Rallies were presented by Alice Ryder, Josie Willis, and Irene Jones; the relation to Young People's State Conventions was advocated by Pearl Smith of Indiana. Beatrice Chetwood of Indiana opened discussion on State dues, and Anna Gammons of New York gave her experience with Guild picture puzzles, marionettes and missionary golf. Ina Stewart of Illinois spoke on her own State Manual, and Florence Decker's from Minnesota was shown. A poem written by Ella Morf of Iowa was read as her greeting, and Violet McKern, California's State Secretary, told of their varied projects on racial understanding.

Sallie Coy, a former State Secretary, author of many plays and programs, spoke about Guild Projects. Faye Stevenson of Kansas opened the discussion on White Cross, and Ada Harrison of Pennsylvania presented a chapter questionnaire.

### ANNUAL REPORTS

Alma Mater expounded new materials and gave "high spots" on last year's achievements. There were substantial gains in all but five items in the annual report blanks. Last year 483 new chapters were organized, a gain of 29 over the previous year. Total of

books read was 103,354, and reading points 771,336. For White Cross materials \$8,313.65 was spent. The Special Guild Friendship Gift by May 19th totalled \$27,722.22. From 1921-1934 inclusive, Guild Special Gifts to the denomination, in addition to regular church missionary pledge, have amounted to \$502,787.22; from the Children's World Crusade, \$184,652.08; total, \$687,439.96. Since then enough additional reports have been received to raise the amount well over \$28,000, which is only \$2,000 short of the goal. The report shows 1,389 Guild Vesper Services held on December 4th; also 369 State and Association house parties with 13,715 girls attending.

At the C.W.C. Conference nine different states were represented. Reports of the year showed gains

over last year along all lines. Gifts totalled \$12,336.15, or \$112.86 more than last year. We are particularly happy in the increase in the number of organizations, assemblies and reading of the children, and their use of the study books. Miss Della Green of Detroit reported that two years ago the gifts from her Association amounted to \$300, last year \$600, and this year \$900, and this was entirely the result of missionary education, as no special drive or campaign for gifts had been made. From 1921 to 1934 the gifts of the children have amounted to \$184,652. The largest District and State gifts this year are from Central District, \$2,857.14, and Southern California, \$1,640.91.

### THE BANQUET

They do say it was the best ever! There were exactly 500 present, and 50 were unable to procure tickets. Lilacs and blue candles made the tables most attractive, and that great company of girls in their pretty summer dresses presented a charming spectacle. There were 62 adorable Crusaders there. They had tables especially decorated in the Crusader color, red. They sang with great charm, "Fairest Lord Jesus," the Crusader Hymn, and the song, "Forward, March Crusaders." Edward Kroluk gave the address of welcome. The prize book review, written by Richard Abler, Detroit, Mich., was read by Nick Agnello. Mrs. George McKinstry told the story of Kobe San, the doll sent by the children of Zenrin Kindergarten to the C.W.C. children as an expression of their love and gratitude. Two other dolls, a smaller brother and sister of Kobe San, have come this year from Zenrin and made their first appearance at the Banquet. They spoke through Paul Hanks, Jr., and Margaret Winkler. (See page 380)

## .....To EUROPE

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## CUNARD



## Children's World Crusade

### Good Night

"Through the day Thy love has  
spared us,  
Now we lay us down to rest.  
Through the silent watches guard  
us,  
Let no foe our peace molest.  
Jesus, Thou our Guardian be,  
Sweet it is to trust in Thee."  
—Selected.

### Summer Helps

C.W.C. Secretaries, District, State, Association, and National, have had for two years what we call a Stay-At-Home or Pink Sheet Conference, when we all spread the Annual Report sheets before us and study them with a view to discovering where the weak places are that we may strengthen them. This year I invite all the local leaders to join us on June 9th at 10 A.M. The place of meeting is in your own home, for we want no one to decline on account of expense. We all withdraw to a quiet room and confer with ourselves and our Lord about our children.

Consider the work of last year. If there are successes that may be repeated, jot them down in your note-book for next year. Check the children that need special help or can give outstanding help. Other matters will occur to you. Also decide about study books, maps, handwork, etc., that you will need. Here are some bare facts.

**Themes:** FOREIGN — Japan. HOME—*Oriental in the United States*. I suggest that we begin in September with the study of Japan, then in February when we take up the Home theme we will have a good background for it.

**Study Book:** CRUSADERS—*Our Japanese Friends*, Ruth Seabury. Cloth, 50 cents; paper, 35 cents. HERALDS—*Kin Chan and the Crab*, Bertha Harris. Cloth, \$1.00; paper, 75 cents. For the Home study I suggest that we take the Picture Map of the United States and with MISSIONS MAGAZINE, some leaflet material and the Book of Remembrance, build our own program on Baptist work for Orientals in the United States. This should be a very worth while project. *Oriental Friends in the United States*, Katherine Adams. Cloth, \$1.00; paper, 75 cents. *Jewel Band Program* (New)—Jessie Wilkinson.

**Supplementary Material:** Picture Map of Japan—50 cents. Picture Map of the United States—50 cents. Picture Sheets—Boys and Girls of Japan and Orientals in the United States, each 25 cents. Paper Dolls—Japan and China, each 25 cents.

**Gift Container:** Each group will make its own container again this year.

**Special Interest Missionaries:** Miss Helen Wilson, Sendai, Japan. At one time the C.W.C. State Secretary for Western New York. Returning in early fall on furlough. (Home address, 211 Summer St., Buffalo, N. Y.) Mr. J. H. Covell, Mabie Memorial School for Boys, Yokohama, Japan. Miss Edna Clingan, 1526 Fifth St., Sacramento, Cal., associated with Mr. Hijikata at the Christian Center. Dr. Charles R. Shepherd, Superintendent of the Chung Mei Home for Chinese Boys, 3000 Ninth St., Berkeley, Cal.

**Stereopticon Lecture:** *Little Children at Home in Beautiful*

Japan, Jessie Wilkinson, of interest to all three groups of the C.W.C. Most of the pictures were taken by Miss Wilkinson.

*Packet of Leaflets* will be selected on our Home and Foreign work for which a nominal charge will be made.

*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N. Y.

### What To Make

There is a value to our boys and girls in giving some of their play time to work on things that are of actual value to our missionaries. Every activity that will give our children training in unselfish service demands our consideration. But while some work may be good for them it may not be equally valuable to others, and there are many things to take into account. For instance, in the Overseas White Cross leaflet we read: "We are not shipping White Cross packages through the Central Shipping Bureau to Japan because of high customs duties." For that reason we recommend that the children's work this year be sent to Oriental children in the United States.

Do not spend children's gift money to buy material for them to work on. Every cent should go to the treasury. Some things can be made from material brought from home.

Miss Clingan (address above) has asked for the following: pictures, all sizes; advertisements, colored and not; Primary and Beginners' Story papers; picture rolls; books for the kindergarten; babies, birds, animals. We need books badly; handkerchiefs; individual towels—small ones (may be all different, or have numbers embroidered on them, or both). Tape them. We have 29 children now; washrags—taped.



*Miss Edna Clingan and the kindergarten at the Japanese Christian Center, Sacramento, Cal.*

Dr. Shepherd has asked for packages of flower and vegetable seeds (labeled), handkerchiefs of all kinds.

#### **Crusaders as Agents for MISSIONS**

Elizabeth Joslin, Prospect Avenue Church, Buffalo, N. Y., has secured the first subscription to MISSIONS in her Company. We hope that any who do turn in subscriptions will send their names as Crusader Agents to Dr. Lippard, who will be glad to list them in MISSIONS.

#### **Two New Japanese Crusader Companies**

During the year Crusader Companies have been organized in the Japanese Church in Seattle, Wash., and at the Christian Center in Sacramento, Cal. The application for the latter group has just been received, and they are full of anticipation. The Seattle group has held 13 meetings with an average attendance of 30 children. We welcome these loyal "Comrades" with all our hearts.

#### **Cuba and India Reports**

With the regularity of the sun, the report from the Crusaders at Guantanamo, Cuba, Miss Elizabeth Allport, Leader, was received the first of April. They have 44 members, held 22 meetings and gave \$5.86 for missions, sent \$1.50 to the Crusader Fund and \$2.50 for their own Domestic Missions. They are an inspiration to us and we are stronger because of their faithful interest and service.

Miss Olive Jones is at home on furlough. She tells us of the Crusader Company in Nellore, India, who went to Miss Tencate and said they wanted "to send their money to America. America has done so much for us, and we have heard that they are so poor, that we ought to help them." They sent 75 cents to be used for relief. Isn't that the Christ-like spirit of compassion!

#### **First Honor Organizations**

In November MISSIONS *The Standard of Excellence* adopted by Northwestern District was pub-

lished with the suggestion that it might be used in other districts as well. It has been put into leaflet form and was available at the Northern Baptist Convention.

However, the First Baptist Church of Abington, Waverly, Pa., began in November to work toward those standards and reported that all three groups, Crusaders, Heralds and Jewels, had qualified as Honor organizations. So also have the Crusaders in Thomaston, Me. We are proud of them.

#### **AT ROCHESTER**

*Continued from page 378*

We were honored by the presence of a fine array of "Celebs," presidents and officers of the Convention Boards and Societies. Those who spoke were Dr. F. W. Padelford, Dr. G. R. Baker and Dr. W. A. Hill of the Board of Education; Mrs. H. W. Smith and Mrs. G. C. Moor of the two Women's Societies; Dr. W. H. Bowler of the Board of Missionary Cooperation; Mrs. L. E. Swain, Miss Margaret Applegarth; and Dr. W. B. Lippard of MISSIONS. Alice Ryder, formerly of Puerto Rico, was toast mistress. The theme being "Guild Rays," the following toasts were given: The Sun's Rays, by Esther Clarke Rivers, Pennsylvania; Xrays, by Faye Stevenson, Kansas; and Violet Rays, by Florence Lerrigo, New Jersey. Greetings were brought from three missionaries: Gertrude Anderson, Burma; Olive Jones and Susan Ferguson, India. Helen Wallace spoke on behalf of Colby Junior College. It seemed like old times to welcome home Helen Crissman Thompson, who was the first Field Secretary of the Guild, serving for seven years, and who brought our inspirational message, Guild Rays.

The closing Candlelight Service was both beautiful and impressive. After singing "Follow the Gleam"

the 500 candles were lighted and held high. All other lights were extinguished, the Guild Covenant repeated, and then a bugler sounded "Taps," and the Guild girls sang our Song to Taps, after which the bugler sounded it again from another room and it came to us as

an echo. Truly this was the perfect end of a day of glad reunions, delightful fellowship, and an increased desire to so look unto Him that our spirit and our daily lives may radiate more of that light which emanates from the Sun of Righteousness. *Alma and Mary*

### Over the Coffee Cups in Rochester

ON THREE successive mornings the Woman's American Baptist Home Mission Society held breakfast Board sessions in Rochester. About 40 women from the various districts were present.

On Wednesday morning, May 23, two challenging reports were given by Miss Alice W. S. Brimson and Mrs. Edwin H. Kinney. Miss Brimson told of a class of 22 young women graduating this June from the Training School, for none of whom is any appointment open on

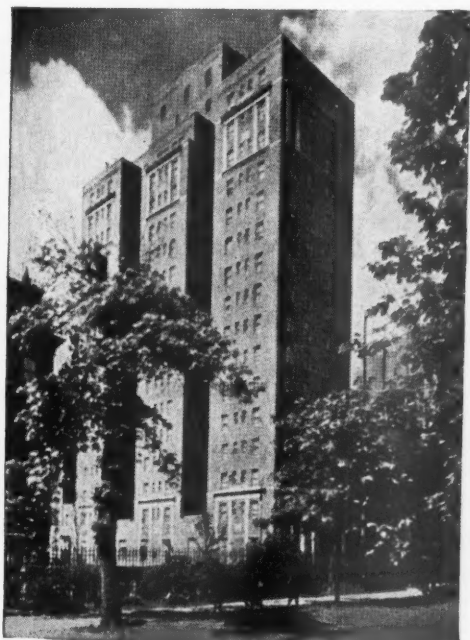
either home or foreign fields. Mrs. Kinney told of the recent Christian friendliness demonstration in the Detroit Association. During the past year 928 Baptist churches of the Northern Convention reported 6,333 volunteers reaching 7,764 foreign homes.

On Thursday morning, May 24, about 30 missionaries were guests of the Board at breakfast. Each gave a brief but vivid statement concerning her field. A clever skit, directed by Mrs. F. C. Pinkham, was designed to honor Miss Luella Adams, dean of women at the Berkeley Baptist Divinity

School, and Miss Marguerite Tift, Christian Americanization missionary for New York. Miss Adams was married, May 27, to Dr. J. C. Killian of Publication Society, and Miss Tift is to be married this summer. A corsage and a guest book were presented to each prospective bride.

Mrs. S. C. Jennings, who has served as a member of the Christian Americanization Committee since its beginning, and whose resignation from the Board has been accepted with deep regret, was presented with a corsage by Mrs. George Caleb Moor on behalf of the Society.

On Thursday evening, May 24, a group of 338 men and women gathered for the Christian Americanization banquet. Much praise is due Miss Marguerite Tift and the local committee, with Mrs. W. E. Saunders as chairman, for the delightful arrangements. Mrs.



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John Nuveen presided, and Mrs. Orrin R. Judd acted as toast-mistress. The program, "Christian Friendliness," follows:

"Within the Church"—Rev. Chester H. Howe, Lynn, Mass.

"Between Churches"—Rev. R. H. Traver, Detroit, Mich.

"Between the Church and the Community"—Rev. Fred B. Davis, Saginaw, Mich.

"All of Us"—Mrs. Edwin H. Kinney

On May 26, alumnae of the Baptist Missionary Training School enjoyed a luncheon at the Polish Baptist Church in Rochester. Miss Myrtie Huckleberry, President of the Alumnae Association, presided over an interesting program. Rev. John Gilewicz, pastor of the church, expressed the

pleasure of his people in entertaining the alumnae. He introduced the attractive little mother of Helen Matuszkiewicz, who will be graduated from the Training School in June.

Woman's Foreign Board  
Annual Meeting

The annual meeting of the Woman's Foreign Board was held in Rochester, N. Y., May 19-21. Reports of the year centered around the theme "Milestones along the King's highway."

On Sunday afternoon, May 20, an open meeting for women was held in the Lake Avenue Baptist Church. Mrs. Nathan R. Wood introduced "Our messengers along the King's highway." The following responded briefly: Gertrude Anderson and Julia G. Craft

of Burma; Susan Ferguson, Olive E. Jones and Annie S. Magilton of South India; Dorothy Kinney, M.D., of Assam and Clara Leach, M.D., of South China. Miss Janet S. McKay gave an illuminating and challenging picture of conditions as she found them on her recent trip to the Orient.

Following this session Board members and missionaries were entertained at the home of Mrs. A. W. Beaven. At the sunset hour opportunity was had for a stroll in the beautiful campus of Colgate-Rochester Divinity School. After a brief account of her recent trip to the West Coast, when she visited eight states and spoke in many association and district meetings, Mrs. Leslie E. Swain called upon the district vice-presidents for brief reports.

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Woman's American Baptist Foreign Mission Society

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### April Picture Contest

The picture published on page 292 in April showed the home of Mary and Martha at Bethany, in Palestine.

**Prize Winners:** Complimentary subscriptions to Mrs. E. Weymouth, Chadron, Neb.; Miss Annabelle Pawley, New York City; Mrs. R. D. Crawford, Owosso, Mich.

**Honorable Mention:** Mrs. T. J. Hawkins, Monte Vista, Colo.; Mrs. Enoch Norman, Bellingham, Wash.; Mrs. J. M. McCarty, Dedham, Mass.; Mrs. Clarence Duncan, Mt. Hope, W. Va.; Mrs. Julia Hickok, Sioux Falls, S. Dak.; Mrs. E. J. Evans, San Mateo, Calif.; Mrs. H. R. Tyler, Portland, Ore.; Mrs. George Ray, Cambridge, Ohio; Mrs. A. B. Orme, Parsons, Kans.; Mrs. J. W. Stotts, La Grande, Ore.; Mrs. Homer Null, Endicott, N. Y.; H. E. Hall, Mason City, Neb.; Mrs. J. M. Rogers, Buhl, Idaho; Mrs. Laura Trachsel, Eugene, Ore.; Mrs. Lena Durham, Stonington, Ill.; Mrs. Bert Benton, Conneaut, Ohio; Mrs. S. Brashers, Chevy Chase, D. C.; Mrs. E. N. Emerson, Stonington, Ill.; Ella Callaghan, Mt. Sterling, Iowa; Mrs. H. I. Howe, Winona, Minn.; Nellie Londenback, Urbana, Ohio; Mrs. E. A. Finstrom, St. Paul, Minn.; Edith P. Thomson, Ridgewood, N. J.; Addie L. Spiegel, Waymart, Pa.; Susan M. Cartwright, Davison, Mich.; Carrie L. Bell, Racine, Ohio; Mrs. Grace E. Houghton, Lee, Maine; Mrs. George A. Hammond, South Freeport, Maine; Mrs. F. A. Lippert, Cincinnati, Ohio; Mrs.

Burt A. Larwood, Albion, N. Y.; Mrs. E. P. Holmes, Campello, Mass.; Frank C. Ewart, Hamilton, N. Y.; Mrs. Edward B. Beach, New Britain, Conn.; Mrs. A. Orman, Schenectady, N. Y.; Mrs. Emma Milton, South Bend, Ind.; Herman J. Powell, Santa Ana, Calif.; Mrs. Ella E. Eaton, Meredith, N. H.; Mrs. Edward B. Beach, New Britain, Conn.; Mrs. J. P. Mayo, Montpelier, Vt.; H. G. Payne, Valley Falls, R. I.

### THE CHRONICLE

*From the cradle to the grave  
in missionary service*

#### BORN

To Rev. and Mrs. J. A. Penner of Mahbubnagar, South India, a daughter, April 29.

#### DIED

Rev. P. E. Moore, retired missionary of Assam, in Florida, May 3.

#### SAILED

Rev. and Mrs. G. S. Jury, from New York, on the *S.S. Berengaria*, to Southampton, April 25; from Liverpool, on the *S.S. Yoma*, May 4, for Burma.



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Dear Mr. Gutterson:

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WHEN WRITING

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Miss Ethel Nichols, from New York, on the *S.S. Cameronia*, to Glasgow, May 5; from Liverpool, on the *S.S. Britannia*, May 19, for Assam.

Rev. P. A. MacDiarmid, from Antwerp, on the *S.S. Thysville*, May 4, for Belgian Congo.

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### THE LAST WORD

Did you like this issue and especially its story of the Rochester Convention? Was it too long? Should it have gone more into detail? If you have any ideas or suggestions, send them in. They will help us in planning the report of next year's Convention at Colorado Springs.

As announced in May, no issue of MISSIONS is published during the summer. The next issue will be the September number and will reach all subscribers shortly after the middle of August.

MISSIONS wishes all its friends and readers a restful and enjoyable summer vacation.